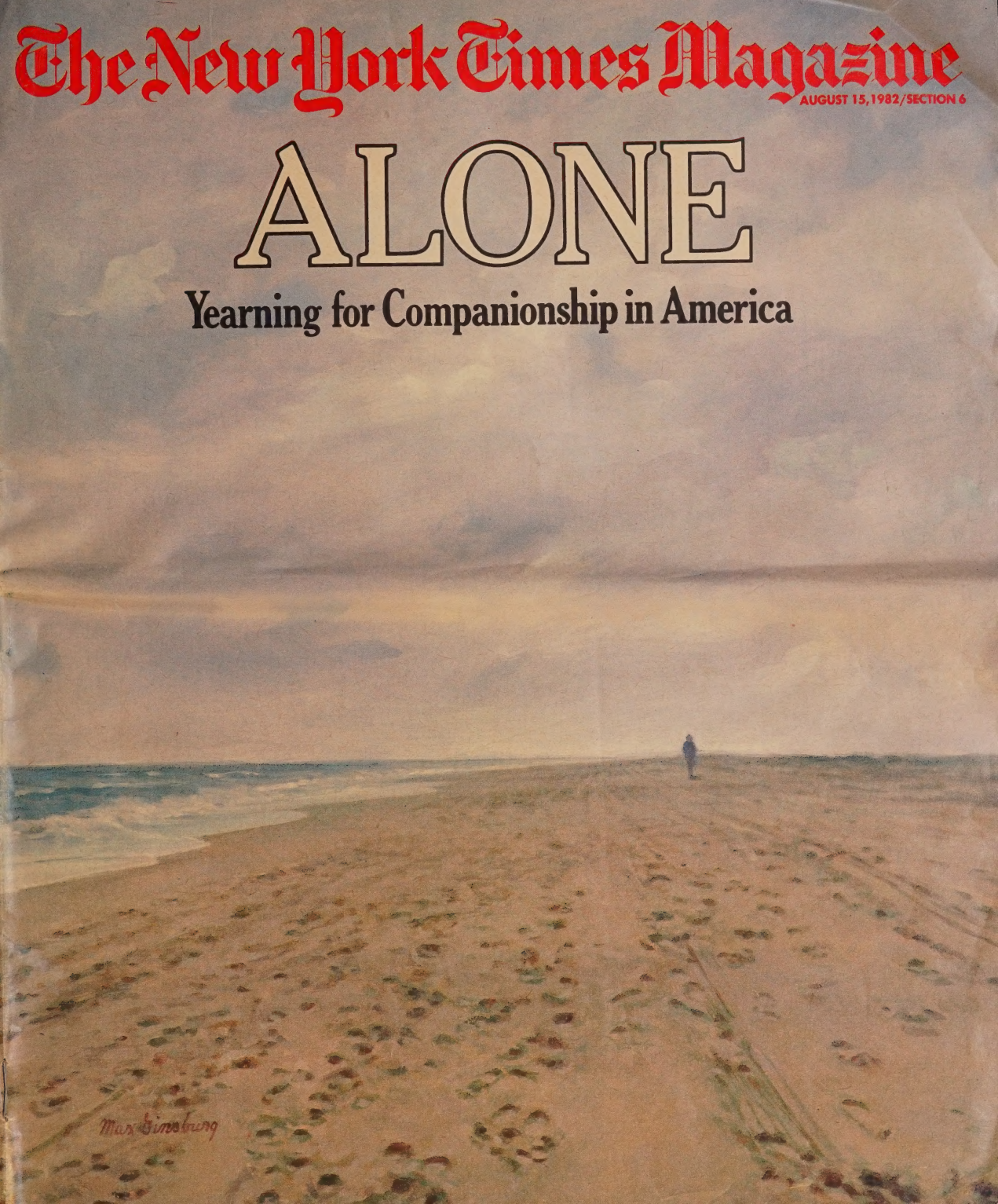


The New York Times Magazine

AUGUST 15, 1982 / SECTION 6

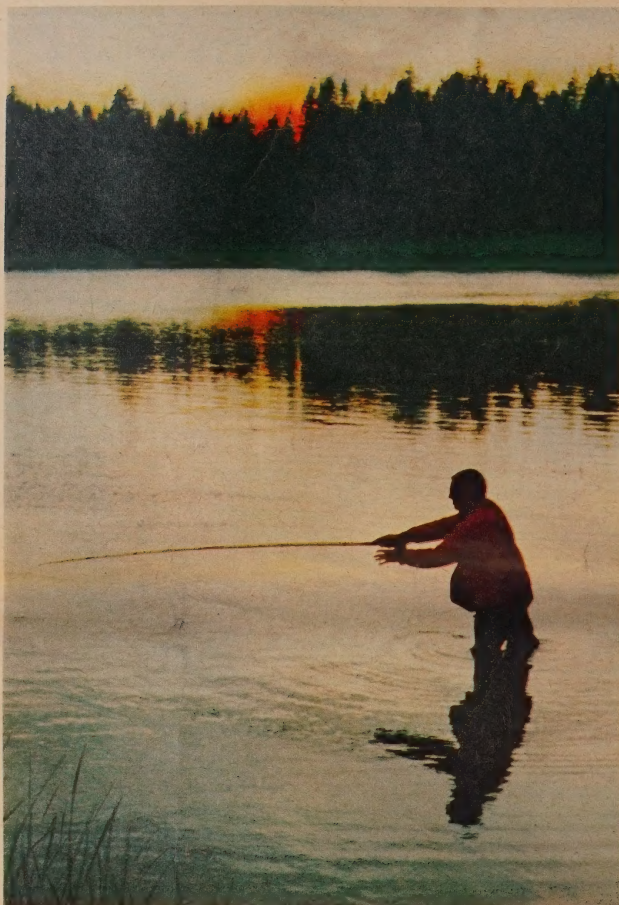
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Max Gineburg

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On Language

By Jack Rosenthal

The Murcan Way



We uncovered the language on an idle summer day. Richard Yates, the novelist, deciphered two or three of the first words. Marilyn Rosenthal, a Ph.D. in linguistics, and Joseph Mohbat, a New York lawyer, quickly figured out more. The list grew so rapidly that we realized we had a language, or at least a dialect, on our hands. "Murcan," we called it, as in Franco-Murcan spaghetti, or "the Murcan way," as Dolly Parton might pronounce it. The name has since come to refer not only to the language but also to the game it inspired.

The key to Murcan is what linguists call juncture — the open space between words. There are different kinds of juncture. Plus juncture, for instance, is a breath pause between words. There is also

misplaced juncture, something familiar to people who live on Lon Guyland or who eat a napple a day.

In Murcan the language, many junctures simply disappear. So do syllables. To scholars, the classic example was a question asked by a hungry character in a J.D. Salinger story: "Jeet jet?" In Murcan the game, that entry would win two points; it reduces "Did you eat yet?" by two syllables.

Some players claim scores of 30 points or more, using entries like the following:

Aowno ("I don't know"), 1 point.

Omina ("I am going to..."), 2 points.

Sko ("Let us go."), 2 points.

Skedada ("Let us get out of..."), 2 points.

Skonon? ("What is going on?"), 3 points.

Chadoon? ("What are you doing?"), 3 points.

Wongo ("Do you want to go?"), 3 points.

Almost everyone has had experience with foreign versions of Murcan. Fresh off the plane in Mexico City, you bravely try out your high-school Spanish. Two dizzy minutes later, you retreat, muttering, "Boy, do they ever talk fast." More likely, the problem is juncture. If a Spanish speaker asks how you are, putting space between his words, it makes little difference how fast he says *¿Como esta usted?* More likely, he'll

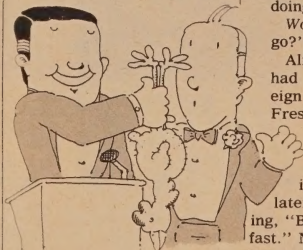
say something like *¿Comusta usted?*

The process is like learning to read out loud. It takes children a while to grasp that when they read p-i-n — "puh-ihh-unn" — they need to glide over the gaps. Something similar goes on with words. When speakers of American English hear Murcan, they automatically supply the missing syllables and slipped junctures. Imagine asking some foreign visitors, "Omina go to the store. Wongo?" They probably would smile in wan confusion. Ask your children that and they would reply without hesitation: "Sko, skedada here."

Is Murcan, finally, truly a dialect or merely a game? Salacornta how you look at it (3 points).

Verbal Cohabitation

If Murcan involves syllables that hug each other tight, there's another game that derives from the warm embrace of whole words and phrases. Though unmarried, they live together, so inseparable that people wink. Some journalists collect them. Stephen Pickering, night editor of The Times's editorial page, observes, for example, that *courteous* almost never appears in public without his companion *unfailingly*. Likewise, how do reporters covering a trial always scribble?



Jack Rosenthal is deputy editorial-page editor of The New York Times. Last April, he won a Pullet Surprise.

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During the Congo turmoil of the 1960's, one never heard simply of Katanga province; it was always *copperrich-breakaway* Katanga province.

It's obvious: *furioulsy*. During the Congo turmoil of the 1960's, one never heard simply of Katanga province; it was always *copperrichbreak-away* Katanga province.

The game — Live-Ins, it might be called — is simple. I give you the word, you supply the cohabiting modifier.

QUESTIONS

1. _____ consequences
2. _____ apparent
3. _____ inadequate
4. _____ implications
5. _____ roads
6. _____ importance
7. _____ optimistic
8. _____ late
9. _____ interview
10. _____ moved

ANSWERS

1. far-reaching
2. increasingly
3. woefully
4. wide-ranging
5. rain-slick
6. overriding
7. cautiously
8. chronically
9. no-holds-barred
10. visibly

How should these liaisons be broken up? Probably the same way parents once tried to break up couples who had been going steady too long: introduce some fresh faces. *Cautiously* should never be allowed to date *optimistic* ever again. Neither should *guardedly*. If someone really was visibly moved, what, exactly, was visible? Did the mother's hand fly to her cheek? Did the defendant's chin fall? It would be much more affecting to tell how, no holds barred.

Language Crimes

When wordaholics talk about language crimes, they generally mean such misdeemeanors as hyphenating adverbs to their adjectives ("federally-financed program") or leaving an "m" out of *accommodate*. Roger W. Shuy, a professor of linguistics at Georgetown University, has become an expert in detecting heavier language crimes, the kind for which people go to jail. He is one of the few scholar-detectives hired to do what is

called "discourse analysis" in criminal cases, like Abscam. The trail they follow is on magnetic tape, audio and video.

There are literal language crimes. If a member of Congress takes some legislative action in exchange for a bribe, he is obviously committing a crime. But it can also be a crime for the member to *promise* to take the action. The linguistic sleuth, by poring over the tapes and transcripts, often can help determine if such a promise was truly made. "Language leaves clues, if we would only take the trouble to listen to them," says Professor-Detective Shuy. Often, lawyers and jurors only think they hear words that persuade them that a defendant is or isn't guilty.

Imagine, for example, a tape of a rich man talking to a gunman. "I hate my wife so much," the rich man says, "that sometimes I'd pay anything to get rid of her. I'll bet you can help." The thug replies, "Uh-huh." Professor Shuy finds that jurors automatically interpret such an "uh-huh" to mean a guilty "yes." But does it? "Uh-huh" is what scholars call a lax token, a neutral filler word. It could just as easily mean "Keep talking, I'm still here." Or it may be only a feeble affirmative; contrast it with a ringing "yes" like, "You bet, absolutely right."

Jurors also think that a person who takes a long time to answer questions is guilty. Mr. Shuy once testified that the speaker on a tape hesitated for seven seconds before responding. That didn't seem very long, the interrogating lawyer said. Mr. Shuy waited a full seven seconds before answering. "In the courtroom, it seemed like an eternity."

Words that aren't on the tape or the transcript can be as damning as words that are. A corrupt official undoubtedly knows enough not to suggest a bribe over the telephone. But what does he say when his caller suggests the bribe? Does he denounce the idea, or bring up last night's Yankee game — or encourage the bribe with delicate ambiguity? As they say in Murcan, penz (3 points). ■

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No More Mr. Nice Guy



Sometimes I wish I were Menachem Begin. Finding cat hairs in the salad bowl puts me in that mood. Every time I find cat hairs in the salad bowl, though, I succumb to my natural instinct and whine about it.

"I don't see why the cats always have to crawl into the salad bowl and shed a lot of hairs," I whine. "I don't crawl into the cat bowl and leave a lot of whiskers, do I?"

And everyone sneers at me. "If you don't like a few cat hairs on your salad, don't eat it," they say.

People speak to you like that when you've got a reputation for being a nice guy. If I were Menachem Begin, it would be different.

"What's this? Cat hairs in the salad bowl again!" I'd cry. "All right, no more Mr. Nice Guy!" And I would seize the cats, lather them up, reach for my razor and start to give them a close shave.

Oh, sure, everybody would make a terrible outcry. "Oh, please don't shave the cats, Daddy! Everybody will laugh at them when they go outside."

If I were Menachem Begin, I'd shave the cats anyhow. I'd point out that a shaved cat sheds no hair. That a shaved cat is a tough place for fleas to hide in. And why should anybody laugh at a shaved cat? They shave sheep every year, don't they, and nobody laughs at sheep.

Unfortunately, I am not Menachem Begin, or even Margaret Thatcher. Sometimes I'd like to be Margaret Thatcher. I'd like to be Margaret Thatcher when I find my kitchen invaded by two cats some moocher has sent

over to my territory for a long residence.

If I were Margaret Thatcher, I would telephone the moocher and say, "You've got two hours to get those cats out of my property. If you don't move fast, I shall kick them in the kidneys."

I never say that, though. I say, "As a nice guy, I'm asking you please not to ask me to board your cats for two months," and the moocher always says, "There's nobody else to do it, so if you refuse they will starve to death in my absence."

Sometimes I wish I were the Ayatollah Khomeini. I'd especially like to be the Ayatollah Khomeini whenever I stroll into the dining room and find the cats licking the asparagus.

Unfortunately, I have neither the turban, the beard nor the eyes to be the Ayatollah Khomeini, so when I cry out at the fleeing cats, "Those satanic beasts must be pursued to the ends of the city, slain and consigned to eternity in hell," everyone glares at me and someone always says, "It's not nice for daddies to cuss."

Oh, it's hard being Mr. Nice Guy, but even harder being Mr. Nice Daddy, and sometimes I wish I weren't. Sometimes I wish I were Leonid Brezhnev.

I especially wish I were Leonid Brezhnev when I catch the cats rubbing their fleas off into my pillow and boot them out of the house with two well-placed kicks and a cry of "Out, you running cats of capitalism, and take your fleas with you!"

Then when the cats have mewled to my associates

about tyranny, brutality and aching hindquarters, if I were Leonid Brezhnev I would jeer at all pleas for kindness to cats and seize the animals by their scruffs, lock them in the coal bin and make them stand in line for hours for a scrap of food.

Because I am not Leonid Brezhnev, though, I am wounded when somebody says, "Kicking a cat is a terrible thing for a daddy to do," and I try to apologize to the cats by caressing them. The cats, who know a nice guy when they outwit one, withdraw. Their feelings are hurt. They will be lying in wait to bite a finger when I am dozing.

Sometimes I wonder if I am Ronald Reagan. I never have a moment when I wish I were Ronald Reagan, but I wonder.

What brings it to mind is, the other night I delivered a major cat-policy speech at dinner. "This house has put up long enough with cat hairs in the salad bowl, cat tongues on the asparagus and fleas in the pillow cases," I said. "From now on, if we don't start getting respect from cats around here, I'm going to blow up the entire house."

"Don't worry, kitty," murmured someone in the audience to a shuddering cat. "That's just nice old Daddy being grumpy again."

I had to admit to myself the child was right. I'd be a fool to blow up the house even though I do like to talk about it. Is it possible that I'm really Ronald Reagan? A pussycat who talks like a lion?

Sometimes I wish I were Menachem Begin. ■

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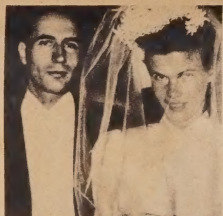
MITTERRAND ON DE GAULLE

One of François Mitterrand's first official, though unpublished, acts upon becoming President of France last year was to grant citizenship to two exiled writers, Julio Cortázar of Argentina and Milan Kundera of Czechoslovakia. "The act," notes the American novelist William Styron in his introduction to "The Wheat and the Chaff," Mitterrand's 10th book, "was both symbolic and fraternal — the gesture of a politician who is also an intellectual and a literary man."

Mitterrand began keeping diaries for "The Wheat and the Chaff" in 1971, when he assumed the leadership of the badly eroded Socialist Party. In these passages, he reflects on the career and the character of Charles de Gaulle, who had defeated him in the 1965 presidential elections and whose death in 1970 marked the end of an extraordinary era during which the larger-than-life figure of the general seemed to symbolize France.

By François Mitterrand

WEDNESDAY
SEPTEMBER 15, 1971



NEVER a Gaullist, Mitterrand (above, at his 1944 wedding) nonetheless believes that the heroism of Charles de Gaulle will outlive his acts.

RETURNING in triumph to France, de Gaulle (shown opposite in Bayeux eight days after D-Day), created "a new path for destiny to follow."

General de Gaulle strikes me as being more remarkable for what he was than for what he did. At the risk of shocking my readers, let me say that in my view he was the last of the wide-ranging political minds of the 19th century rather than the commonly accepted precursor of the year 2000. Less than a year after his death, Gaullism is dead and gone too. Institutions are buckling under the weight of the thrusts and currents set free by the death of their founder. Not content to adapt his policies to evolving events, his successors distance themselves from the ideals that guided them.

Are they wrong? The world has once again become what it was before Charles de Gaulle invented it to suit his own purpose. In that sense, they are realists. De Gaulle was strong-willed and had strong opinions. He spoke the language that dreams are made of. When he spoke, you had the feeling that he had great plans in every area he touched upon, and that he was convinced they would come true. This frame of mind and basic characteristic convinced his contemporaries that his vision was greater than theirs. And yet it seems to me that most of the major ideas of his

François Mitterrand is President of France. This article is adapted from his book "The Wheat and the Chaff," diaries from 1971 to 1978, which will be published in the United States in September. The translation is by Helen R. Lane, Concilia Hayter and Richard Woodward.

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POSTERS, such as this used by the Resistance, kept the spirit of freedom alive in Nazi-occupied Paris.



DE GAULLE, recalls Mitterrand, was once mistaken for General Jacques Leclerc, above, who led the first Allied troops into Paris. Below, Leclerc's division leaves England.

time escaped him completely. But I cannot forget that that sovereign imagination did cause history to pause for a moment, and that it forced certain harsh realities to submit to its law and that it remains one of the basic givens of our national life.

Many have tried to define just who de Gaulle, the man, was. I saw him for the first time in Algiers, on Dec. 3 or 4, 1943. I had arrived from London the night before, via Bristol and Gibraltar. My memory of Algiers in those days — an Algiers that “smelled of goats and jasmine” — is of a city behind the lines, a place for soldiers on leave where life was hectic but precious. I was received by General de Gaulle, accompanied by Henri Frenay, the Commissioner of War Prisoners [in de Gaulle's government-in-exile]. My route to this office in the Villa des Glycines [after escaping from a Germany prison camp] had been long and arduous, through Germany, France and England, and here he was sitting across from me, with his strange head, too small for his tall body, his condottiere face well scrubbed by the priests, his long legs tucked under the table, the man I had so often pictured in my mind. I took heart by thinking of Stendhal. No shadow of a doubt: It was de Gaulle all right. He was friendly enough. But his opening remark, ridiculous, was to say, half seriously and half jokingly, “I understand you arrived here on an English aircraft.” As he spoke, his beautiful, slightly soft hand swayed to the rhythm of some unheard lullaby. He questioned me about the state of the Resistance, its methods and moods. And although his tone remained nonchalant, it hardened as he came to the heart of the matter. In his eyes, it was vital that propaganda in the P.O.W. camps be maintained, and that prisoners who had escaped become involved in political activities. The return of a million and a half prisoners of war [whom I was trying to organize] was going to pose serious problems. He also felt that immediate steps should be taken to stop competing Resistance units from quarreling with one another and dispersing their energies. After their unification — a step he intended to bring about through the leadership of Michel Charette [the nom de guerre of Michel Cailliau], who turned out to be his nephew — they would then, and only then, be sent money and weapons. Not before. What objection could I raise to the obvious rules of national discipline? I answered that however useful that discipline might be, the fact remained that the Resistance inside France worked according to its own laws and could not easily be reduced to the simple carrying out of orders emanating from the outside and that, regarding

the various networks he was referring to, his instructions were simply not applicable. The meeting was over. He got up and shook my hand.

Back in France almost three months later, I was informed by Alexandre Parodi [who coordinated the provisional Government] that I had, with the concurrence of Algiers, been named by the government-in-exile the head of P.O.W.'s, deportees and refugees in the future administration. It was in this capacity that I participated in the first plenary session of the Free French Government, presided over by General de Gaulle, on Aug. 27, 1944. I can still hear the monologue he delivered that day. I listened, I observed, I admired. From the experience of having lived through various historic moments, the memory of which tends all too quickly to fade and be forgotten, I have learned to treasure this kind of emotion. But I was 27 years old, still full of enthusiasm, and with a certain propensity to see events larger than they really were. Then, too, there was good reason to be somewhat wide-eyed: It was the beginning of an era, and this was General de Gaulle.

I often wonder why it is that special moment did not bring me any closer to him, from whom I learned such important lessons. Aside from one meeting granted in May or June of 1945 to the directors of former prisoner-of-war organizations, 14 years were to pass before I found myself again in the presence of General de Gaulle. There are times when I've regretted this long hiatus.

I was a friend of and minister in the Cabinets of both Robert Schuman [1947-48] and Pierre Mendes-France [1954-55], two heads of government in the Fourth Republic who tried to infuse that period with both style and ideas. De Gaulle unquestionably had more style, perhaps fewer original ideas, but no one could speak the language of state as he could. Mendes-France was consumed with the passion for being right. Schuman was prey to the same kind of scruples, except that with him it was always a fear of being wrong.

De Gaulle did not pose the problem in these terms. He existed. His acts created him, and his conviction that he was France, that he was the manifest expression of her truth, that he incarnated a moment in some eternal destiny, moved me more than it annoyed me. I have never found this conviction laughable or ridiculous. The visceral, exclusive love he felt for France impelled de Gaulle to take up arms against shadows. He was a direct political descendant of Richelieu, though Pitt, Metternich and Bismarck also influenced his thinking, and for him the Czar was still in power in Moscow. The homeland was a mystical plot of earth, drawn by the hand of God and inhabited by a people of workers and soldiers. Whenever this sacred plot of ground was in mortal danger, this predestined land naturally secreted the required hero. This time, he was the hero. Both his temperament and education led him to view events as the personal adventure of the happy few chosen to act, speak and decide in the name of all.

I was never a Gaullist, at least in the way that, no matter what period of the movement, one was supposed to be in order to deserve that title. The special figure of the head of Free France both seduced and chilled me. In my view, our resistance to the Nazis inside France, and our constant contact with torture and death, was quite different from the resistance carried out from abroad, and I did not accord the latter the pre-eminence it presumed for itself. I questioned whether the word “resistance” was really applicable to the combat carried on from London or Algiers, which was simply another episode in a traditional war. I admired that handful of men who, with de Gaulle at their center, affirmed the French presence on every front simultaneously, and not the least against the insolence of our allies. But I felt different, and I was proud of a fight whose glory, I felt, was being taken away from the people — of whom I was one.

Be that as it may, de Gaulle-as-hypothesis, by becoming reality, erased competing ones, and today it is that reality with which historians will have to grapple. So it will be forgotten that the Resistance was not born of him alone, and it



often grew without him, as it will be forgotten that defenders other than de Gaulle, legitimized by combat, would have come forth to fight for and protect the rights of France, no matter what the course of events had been. This said, it would be only fair to concede to de Gaulle and the Gaullist movement, during the period 1940-44, what it did accomplish and what it was. That is the determining role of a man who throws himself across the path of destiny, seizes it by the throat, forces it to change its path and creates, by virtue of his forewarning and will, a new path for it to follow. No meaning beyond that is possible or warranted.

A meditative soldier, an unforgiving patriot, de Gaulle dared through an initial act of insubordination to turn his back on his own social class, which, in the embarrassment of defeat at the hands of the Germans, had opted, as is often the case, to deal with its victors in its own self-interest. And what victors! But when the sons of the bourgeoisie proudly choose a military career, it tends to untie the bonds that link them to their background. The career soldier has no material possessions, disdains them and is proud of it. By vocation and by condition, he has to justify life by values other than profit. De Gaulle saw his mother weep over the French defeat of 1870 [in the Franco-Prussian War], and he cured himself of that grief by breaking with the established order — not only his mother's but his own — as soon as that established order turned traitor.

Molded by this old-school mentality, de Gaulle was closer to the Napoleonic soldiers and the recruits of 1914 than he was to the bourgeoisie of his own generation. From that anachronism stemmed his propensity to speak like a visionary. His backwardness became an advance. By removing himself from his inheritance, he met the people. Neither he nor they ever fully parted company.

Thus, it is from that perspective that the Republic under de Gaulle should be viewed, if one is to understand it.

SUNDAY SEPTEMBER 19, 1971

The other day, I wrote that the person of General de Gaulle will ultimately count more than what he has left behind. Having read the second volume of Pierre Vianson-Ponté's "The Gaullist Republic," I learn that the author largely shares my views. Clearly, the hero whose history he is relating fascinates him. But that fascination ceases as soon as he shifts his focus from the actor to the acts. Thus, whether in the realm of Franco-German politics, economic policies or social policies, what seems to stand out above all is vanity. And

if he notes that the [1962] referendum electing the president of the Republic by universal suffrage marks a break with parliamentary democracy and announces the arrival of a new regime, one senses that in his eyes the history of the Gaullist Republic forms a self-contained aside, which should not be confused with the history of the Fifth Republic.

"In a century or two, history will accord de Gaulle the place he truly merits and we will then learn whether the man of day-before-yesterday was also the man of day-after-tomorrow." That remark by Vianson-Ponté in no way detracts from his obvious desire to enter a debate of that basic question without any delay. Nor does he doubt any more than I do that in a century or two France will remember this exceptional personage whom it simultaneously misunderstood, fawned upon, endured, loved, rejected and whom it now looks upon as among the greatest heroes of its entire history. But as to the question he raises: Will the 11 years of the Gaullist era have a lasting effect on the future? His book answers, perhaps without the author's wanting to, that he does not think so.

To be sure, "nothing any longer is, nothing can any longer be, nothing will any longer be quite the same as it was before," and the time of de Gaulle was a time of rup-



ture and disagreement. But if institutions did change through him, and methods and technology without him, the manners and morals of the French people changed against him. As for the economic structures, they remained essentially as they were before he came to power.

De Gaulle bequeathed to France a new set of political rules. That is important. Does anyone believe that legalization of the referendum, election of the president by direct vote and majority rule had any deep or lasting effect on the French people? I very much doubt it. For those who think, as I do, that political life — however active, diverse or unexpected it may be — is dictated by the economic relationships among various social groups and entities, and mainly by those related to production, that is not enough. For millions of French people looking for a decent job and housing, chained to an implacable socio-economic system, Vianson-Ponté could have written an entirely different story. The quality of life of the French was dependent on other masters than Charles de Gaulle. These men in power do not like to be upset or inconvenienced. When, in April 1969 [when de Gaulle left office], the powers that be were threatened, they didn't shilly-shally to get rid of the problem. Valéry Giscard d'Estaing

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MEMBERS of the Resistance, which de Gaulle had sought unsuccessfully to control from Algiers, enter a French town in 1944.



BEFORE de Gaulle's presidency, France had a succession of post-war governments. Georges Bidault, far left, headed the first, succeeded by Robert Schuman, center, Pierre Mendès-France, left, was Premier briefly from 1954 to 1955.

DOES CAPITALISM HAVE A FUTURE?

By Robert L. Heilbroner

What lies ahead for capitalism? That's a question that makes people nervous. It conjures up visions and specters. It paralyzes thought.

Nevertheless, it is a question that ought to be thought about now, while most of us are concentrating only on the present and the immediate future, worrying about the depression and whether it will get worse. For I believe we are not only in a depression but also in a crisis — a period of change for capitalism. Hence to the question "Does capitalism have a future?" my answer would be, "Yes, but not the future most people expect." Sooner or later, the depression will mend and we will be back to where we were, more or less. But the crisis will not mend in the same way. When it has run its course, we will be on new ground, in unfamiliar territory.

Thinking about long-term change rather than short-term prospects requires that we forget for the moment about tight money and unmanageable deficits and the other well-known reasons for our economic troubles. Instead, we must look back over the history of capitalism's fortunes and misfortunes for the last century or so. Then we can see that capitalism has more than once gone through a period like our own — a period in which a depression or a panic has masked far-reaching, but often ill-perceived restructurings. Only later did people realize that they had not only gone through an economic trauma, but a historical one — a period in which familiar institutions were replaced by unfamiliar ones, accustomed ideas by unaccustomed ones. If I am right, that is what we are experiencing today.

□

What is the nature of our present historic crisis? That question requires that we take a moment to reflect on the nature of capitalism itself. Volumes have been written on what capitalism "is" — a market system, a system of economic and political freedom, a system of wage labor and exploitation. But all these different interpretations have one central area of agreement: It is that the life of capitalism is its incessant and insatiable drive to accumulate wealth. Ask Adam Smith and Karl Marx to name the first necessity of the system they both analyzed, and they would answer from their widely different perspectives that it was *accumulation* — using the capital created by the system to build more capital. Ask any businessman, and his answer will be the same: The first necessity is expansion, growth. Capitalism is a system that cannot stand still.

But what determines the pace of what Smith and Marx called accumulation, or what we today call "investment" or "capital formation"? The

(Continued on Page 22)

Robert L. Heilbroner is most recently the author, together with Lester C. Thurow, of "Economics Explained."



A closed tire factory in Detroit: "We are not only in a depression but also in a crisis — a period of change for capitalism."

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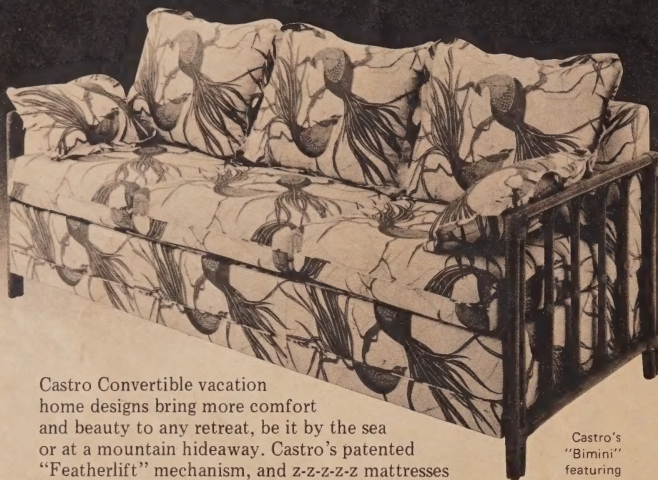
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CAPITALISM

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economist and labor historian David Gordon has developed an original and fruitful way of approaching this question. In "Segmented Work, Divided Workers," written with Richard Edwards and Michael Reich, Gordon stresses the importance of the milieu of institutions and attitudes within which accumulation takes place. That milieu begins at the immediate locus of production itself, on the factory floor where the capitalist must equip and organize and discipline his work force. Needless to say, work-floor conditions may be propitious for expansion or not. But the milieu extends beyond the frictions of the workplace to the critical interface between Government and business, and then still further out into the social climate itself. Both of these may or may not be conducive to the process of accumulation. Then, finally, there is the setting, benign or otherwise, of the larger world order within which capitalist nations coexist and compete, and extend their networks of trade and production into noncapitalist regions.

Gordon calls the entire complex set of influences that bears on the pace of investment the "social structure of accumulation." The phrase clarifies the meaning of a crisis period, such as our own, that is larger than just another business downturn. A crisis occurs, Gordon suggests, when an existing social structure of institutions and attitudes loses its capacity to impart momentum to the system, and becomes a drag on its performance. When these junctures arise, the propulsive energy of the system slackens, and business and Government leaders alike engage in a frantic, although usually uncoordinated, search for a new structure that will permit the process of growth to start up once again.

Two periods in American (and European) history within the last century dramatically illustrate this interpretation. The first began in the 1870's, when the capitalist process was becoming seriously imperiled by its inability to cope with the effects of the emerging technology of mass production. As a labor historian, Gordon pays special heed to

the difficulties of reconciling this technology with the necessary control over labor, still organized in semi-independent craftlike groupings. I would place equal emphasis on the effect of mass production in bringing about business instability, as torrential flows of production forced firms into cutthroat competitive tactics.

Much has been written about this turbulent period, with its robber-baron tactics, its business atmosphere of "panic and pain," its social unrest. But the period has not been much analyzed from Gordon's perspective as a crisis brought on by the failure of an adequate social structure of accumulation. Yet, looking back, we can see that an institutional framework of small business — with a virtual absence of Government regulation, a suspicious view of "monopolists" and a defensive attitude toward foreign trade — could not possibly cope with the massive disruptions of technology. The necessary adaptation came finally from a few bold business leaders who were determined to mitigate the destructive, competitive wars of mass production. Their means was the formation of giant companies or cartels to control production, first by illegal and not very effective voluntary "pools," then by the legal but cumbersome method of "trusts," ultimately by the highly efficacious legal invention of "mergers."

The resulting big businesses were certainly not popular. Trusts and monopolies, as they were called, were the favorite target of cartoonists and politicians, and not least of small businessmen who found themselves undersold or shouldered aside by the giant companies. But there was no stopping the rise of Carnegie's or Rockefeller's or McCormick's enterprises. There was no stopping them because big business succeeded in minimizing its exposure to the vagaries of the market. It did so partly by encompassing more and more phases of production within its own operations, and partly by each huge firm dominating its own industry. Thus, United States Steel mined its

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ALONE

Yearning for Companionship in America

Alexis de Tocqueville described the loneliness of Americans, 'locked in the solitude of their own hearts.' New research suggests that the physical and emotional consequences of persistent loneliness pose greater dangers than anyone had realized.

Untitled by David True.



By Louise Bernikow

Jasper Evian is the pen name of a New York author, divorced 10 years ago. His daughter moved with his former wife to California, and Jasper's longing for his child is constant and dull, like a toothache. In spite of a web of connections to friends, business associates and transient lovers, Jasper suddenly has begun waking up at 4 in the morning consumed by loneliness. "My ambition," he says, "is wholly personal now. I can't understand people pursuing worldly success. All I want to do is fall in love."

Linda, a Dallas bank executive, is driving home on the freeway. She has had a busy day at the office, handled a tricky negotiation, lunched with a colleague, dined with clients. It took years to achieve her current position as the highest-placed woman in the bank. She plans to work at home on Sunday, but she still thinks of Sundays as family days and being alone then is like being a dateless teen-ager on Saturday night. "I've become a workaholic because I'm so lonely," she admits privately.

For several years, drugs were Antonio Rico Harris's best friends. He started smoking marijuana and snorting cocaine, moved on to smoking cocaine and taking angel dust. At Tuum Est, a drug-rehabilitation center on the beach in Venice, Calif., Antonio, 20, puts his hands through his groomed Afro and stretches a basketball-player body on a couch. He has been without drugs for seven months. "People look at me and say, 'What's wrong? You look mad.' I'm not. It just feels like I'm the only person in the world."

As early as the 1830's, Alexis de Tocqueville wrote about the loneliness of Americans, describing the citizens of this country as "locked in the solitude of their own hearts." The dictionary defines loneliness as "an absence of companionship or society," but anyone who has ever been lonely — and that's just about everyone — knows that it is not quite so simple. People can be lonely in isolation or lonely in a crowd; lonely because they have no one to be with or lonely because they are with someone they can no longer reach.

Yet Americans are also more than a little ambivalent about loneliness. We view it as something to admire as much as avoid. You can hardly say "cowboy," that venerated American archetype, without adding "lonesome." The private eye, another idealized American hero, is almost always a loner. Schoolchildren are taught to respect Thoreau for going without "companionship or society" at Walden

Pond. "The courage to stand alone" is a long-standing American virtue. Self-made men who battle to victory in business without aid or comfort are pointed out for emulation. (Women are not as often praised, in our history, for going it alone.)

A growing number of social scientists and mental-health professionals are now studying contemporary American loneliness. Some say that we are more lonely than in the past; others argue that we just think we are. More persuasive is the evidence that the physical and emotional consequences of loneliness pose greater dangers than anyone thought. Dr. Stephen E. Goldston, director of the Office of Prevention at the National Institute of Mental Health in Washington, an organization not known for its interest in subjects of merely philosophical value, believes that "persistent and severe" loneliness can lead to alcoholism, drug abuse and suicide. Recently, his office convened a conference to raise the question of whether such loneliness can be prevented or cured.

And loneliness may have a larger impact on society than we have realized. "We must do something about any circumstances in which a

Current research reveals that the people who are loneliest don't necessarily fit the popular stereotypes. Adolescents appear to be more plagued by loneliness than anyone else; older people, surprisingly, may be less so. Homosexuals may be no more prone to loneliness than heterosexuals. Success seems to offer scant protection against loneliness — especially for women. Geography has little to do with it either. Social psychologists Carin Rubenstein and Philip Shaver surveyed several rural communities and large metropolises and found no less loneliness in the small friendly towns than in the big, unfriendly cities.

It is not that people have become more isolated in any tangible way. On the contrary, electronic communications and jet-age transportation have made it possible to stay in closer contact than ever before. Rather, there is a sense that our connections are somehow inadequate. The cause of this dissatisfaction is elusive. To some extent, experts say, it has to do with the ascendancy of a culture that places so much emphasis on acquiring possessions and status that most people devote little time or energy to forming and maintaining relationships. Exaggerated expectations created by the idealized versions of life on television, in films and in the scores of "self-help" books on the best-seller lists may also play a role. And because of increasing freedom and mobility, ties to spouses, family, church and community unravel more easily.

Women say they are lonely far more often than men do. This may reflect a greater willingness on the part of women to talk about their feelings. But it also suggests that men and women have different expectations about companionship and intimacy.

"Girl in Chair" by R. Piccolo.



person can say, 'No one knows who I am or cares to know,' " says Dr. Philip G. Zimbardo, a psychologist at Stanford University. "For anyone in such a predicament can turn into a vandal, an assassin or a terrorist." The most recent example that comes to mind is that of John W. Hinckley Jr., the wandering loner who pined for the love of a movie star and shot a President just to get her attention.

may also take a toll that, until recently, has gone largely unexamined.

Many of those who live alone are divorced, separated or widowed, and the rising number of people in this category is also a cause for concern. America's divorce rate is not only the highest in the world, it is also the highest it has ever been: One out of every two marriages now fails. One out of five children lives with only one par-

Louise Bernikow, the author of "Among Women," frequently writes and lectures on human behavior.

ent. One out of eight children in a two-parent family lives with one natural parent and one stepparent.

Because life expectancy is increasing, there are more people over 65 than ever before. Currently, they make up 11.3 percent of the population. More than a third of this group are widows, many living alone on limited incomes. In the past, people over 65 with children and grandchildren lived with them or near them. Today, that is uncommon.

Economic conditions have made matters even worse. However alienated people may feel from their work, those who don't have it are likely to be much more lonely than those who do. When mental-health experts point to the stress that unemployment puts on individuals and families, they talk about depression and self-blame, which often accompany feelings of loneliness. In Cleveland, for example, the population has declined 23.6 percent in the past 10 years because of dwindling economic opportunity. Joe Stevens, driving his cab between the airport and a major downtown hotel, says Cleveland has become an especially lonely place for him. One son moved to Houston two years ago and another is planning to go soon. Neither wanted to leave, but neither could find work at home.

Ordinary people cope with loneliness in ordinary ways.

They keep the radio or the television on for company. They smile back at the anchorman on the evening news when he says, "See you tomorrow." For companionship and society, they turn to soap operas that offer the illusion of involvement in other people's daily lives. People take tranquilizers and go to bed, read or go to a movie, join churches, evangelical movements or even cults, buy things they don't really want, go to doctors more often than necessary and dial the weather report just to hear a friendly voice. They think loneliness is to be lived with, like the weather. They don't think they are in danger.

Dr. James J. Lynch, a specialist in psychosomatic disease at the University of Maryland School of Medicine, thinks they are wrong. Loneliness is dangerous, he believes, especially to the heart. A broken heart, Dr. Lynch argues, is not a metaphor. His 1977 book, "The Broken Heart: The Medical Consequences of Loneliness," made frightening connections between lack of human companionship and heart disease. A

nurse's hand can slow a patient's pounding pulse; the simple routine of pulse-taking often calms arrhythmic heartbeats. People often develop heart ailments when they lose love or companionship. "The rise of human loneliness," he concludes, "may be one of the most serious sources of disease in the 20th century."

Since then, Dr. Lynch has been studying other "loneliness diseases," especially hypertension and migraine headaches. In each case, he has found connections between loneliness and illness. His hypertensive patients experienced a steep rise in blood pressure whenever they spoke to anyone. "These people are out of contact with what is going on. It's like a baby crying inside an adult. Where there is real communication," he adds, "there is no physiological disruption."

"Pain turned inward," is Dr. Lynch's medical definition of loneliness, and "ruptured patterns of discourse." We are experiencing an epidemic of this, he says, and you see it "especially in self-destructive diseases like cigarette smoking and drinking."

Dr. Robert N. Bellah, a Berkeley sociologist, sees the epidemic as a continuation of national tradition, intensified by recent history. A team of interviewers under his direction has been asking people what they believe in and finding that we still hold certain truths to be self-evident.

"Personal freedom, au-

People no longer have communities to which they are irrevocably tied, one sociologist explains. 'Communities are brittle, fragile, with a tremendous turnover.' Throughout the country, he finds, 'there is an element of loneliness not far below the surface.'

Street scene in downtown Dallas, Tex.



tonomy and independence are the highest values for Americans," Dr. Bellah says. "You're responsible for yourself. We place a high value on being left alone, on not being interfered with. The most important thing is to be able to take care of yourself. As soon as possible, we believe, a child should take care of itself. It's illegitimate to depend on another human being." People no longer have communities to which they are irrevocably tied, Dr. Bellah adds. "Communities are chosen, not given. They're brittle, fragile, with a tremendous turnover." And few people are happy with this situation. In fact, Americans are awash in nostalgia for old-fashioned families and small, tightknit communities. Individualism is "a terrifying demand," Dr. Bellah says. Throughout the country, he finds, "there is an element of loneliness not far below the surface."

□

There are profits to be made from all this loneliness. The promise of companionship and society sells everything from banking services ("You have a friend at Chase Manhattan") to real estate (a road sign outside Houston advertising a condominium promises, "You won't be a stranger for long"). The telephone company's advertising aims directly at the lonely. If you want to "reach out and touch someone," you'll have to pay for a

long-distance telephone call.

A large and growing industry promises romantic companionship for a price. Increasing numbers of single people are willing to pay \$400 or more to subscribe to video dating services. Intro, the first national singles magazine, claims an initial circulation of 100,000. To serve an obviously growing market, a black magazine, *Chocolate Singles*, has recently been launched as well. In New York, Dr. Martin V. Gallatin, a sociologist, teaches an adult-education course on "Lover Shopping at Bloomingdale's" and is organizing a lecture called "Be Your Own Matchmaker."

Such high-priced courses and the video dating operations are popular largely because they promise efficiency. Why waste time wading through the unsuitables life turns up when for a few dollars more you can preselect your potential partners? This logic appeals to Frank Matticola, who came to Two's Company, a Houston video dating service, because, he says, he had

his "priorities." Two's Company recently opened its doors in a complex not far from the fashionable Galleria area. It's in a one-story row of new buildings and looks as fresh and spare as a dentist's office. Frank is 36, twice divorced, a bit overweight, with a receding hairline and an open face. In his three months in Houston, where he moved from New Jersey, he has taken care of two priorities. First, he got a job as a production superintendent in the oil industry. Second, he found an apartment at Tennis World, a singles complex right near the Two's Company office. This is his first day off in 10 weeks and he has come to take care of his third priority.

He wants "someone to share my free time with, which is very little." As Frank talks, his face softens, the coldness in his language gives way. Frank doesn't want anyone to know it, but he is lonely. Sheepishly, he makes what he thinks is an unfashionable confession: "I miss being married. You get home early and you'd like to have someone there. It's harder after you have been married."

JoAnn is filling out her application in another room. She is 33, has springy blonde curls and half-giggles whenever she speaks. This subject makes her nervous. She has just moved to Houston from Oklahoma, where she was a sales representative. "I didn't know one person," she says, "and I traveled the whole state. I'd

The elderly may not be as badly off as one might suspect. In a Harris poll conducted last year, only 13 percent of those over 65 said they considered loneliness a serious problem. And women may adjust to old age and solitude more easily than men.

Arizona's Sun City cheerleaders.



PETER HOWE/JOHNS

come back into Oklahoma City on Friday night and I'd be in my apartment, throwing myself on the floor sobbing, until Monday morning, when I left to go back out on the road." She asked for a transfer. Now, she says, "all the guys I work with are old and married. I just want somebody else to be part of my life. I've thought of adopting as a single parent. I do want more than I have now, whether it be a child or a husband."

She thinks she knows what kind of man would make her feel less alone: "A nice guy with a sense of humor, someone sensitive." Other women enrolled in the service have filled out questionnaires in which they, too, talk about "sensitivity," "being able to express his feelings" and "warmth" as important qualities in a man.

"But JoAnn," her friend Barbara, who has also come to enroll, interrupts, "you would never date a man who makes less than you, would you?"

"No."

Therein lies a cross fire between the sexes, a stalemate in expectations that explains, in part, why so many men and women who say they are lonely and looking for companionship never seem to find it. JoAnn wants a "New Man," a sensitive, nurturing fellow, and an "Old Man," a powerful breadwinner, at the same time. Frank wants a woman who will be there when he gets home, but most of the women he will meet through Two's Company are professional and ambitious and likely to be working late at their own offices. The manager of Two's Company says that most of the men who go there prefer "independent women — no 'born-again housewives.'" But further probing reveals that while they may not want to pay all the bills, they are still uncomfortable with many of the consequences of female independence.

Dr. Sol Landau sees the same stalemate at his Mid-Life Services Foundation, an organization he has just set up in an office building near Dadeland, in South Miami. A hearty, expansive man, Dr. Landau had been a practicing rabbi for 17 years. Now, he mostly counsels people in "midlife" and finds the lack of companionship between husbands and wives a direct consequence of the women's movement and the inability of men to change. "Men need to be mentors," he says, "and they're married to women who now need to throw off their mentors. The men I see are threatened by their wives working or going to school. They can still only function from the throne."

Unable to attach themselves seriously to someone else, often because men and women don't know what to expect of each other anymore, a lot of people immerse themselves in their work. The most acute loneliness Dr. Landau sees is in "the most successful men, workaholics, men unconnected to their personal lives." But an increasing

number of women now fall into this category as well.

In Houston, Dr. Dale Hill's therapy practice is made up almost exclusively of professional women who see loneliness as their greatest problem. In rural Massachusetts, Dr. Frances Lippmann, a clinical psychologist, says the same: "The women I see still feel that deep loneliness about meeting somebody, no matter how successful they are." □

When researchers note that women say they are lonely far more often than men do, they interpret this, in part, as a greater willingness on the part of women to talk about feelings, but it also suggests different expectations of companionship and intimacy. In a recent survey of adolescents prepared for the National Institute of Mental Health, 61.3 percent of the girls, as opposed to 46.5 percent of the boys, said they were lonely.

When the Berkeley sociologist Claude Fischer asked adults whom they talked with about personal matters and whose opinion they considered in making important decisions, he found that women, married or not, were likely to have several confidants. Many unmarried men said the same, but a substantial number indicated that they had no one in whom they could confide. The most significant difference, however, was that married men usually named only their wives as confidants. And the older a man was, the less likely he was to have a friend or relative in whom to confide.

Adolescents, more than others, complain that they feel as if the world were away for the weekend and never coming back. No one to talk to. No one who cares. Dr. Harvey Greenberg, a specialist in adolescent psychiatry and a professor at

the Albert Einstein College of Medicine in New York, believes loneliness in adolescents stems from "a breakdown of family, the fact that there are now lots of only children, lots of older parents and working mothers." Some girls are getting pregnant to "have a baby to take care of as protection against loneliness."

Although a large measure of loneliness is normal in adolescence — "the specific psychological task of adolescence is mourning the loss of the omnipotent parent" — Dr. Greenberg finds today's teen-agers "encouraged by a garbage culture with no values, nothing to latch onto; they're preoccupied with themselves. Kids need a mentor or patron. Teachers used to do this, but they do it less now because they're worn down, angry, bitter and paranoid." Dr. Greenberg adds that loneliness in adolescents is an important factor in the increase in teen-age suicide, which has risen 300 percent over the last 25 years.

The elderly, on the other hand, may not be as badly off as we expect. A Harris poll conducted last year showed that 65 percent of nonelderly persons considered loneliness "a serious problem" for the aged. But only 13 percent of people over 65 agreed. This may have something to do with lessening expectations in old age. But it may also show, according to Dr. Anne Peplau, a psychologist at the University of California at Los Angeles, that "older adults value privacy and independence. They view living alone as an achievement rather than a sign of rejection by others." Friends, she says, are more important to older people, in terms of companionship, than children or relatives. Indeed, several studies have found greater loneliness among single elderly people living with relatives than among those who live alone or with friends.

Dr. Peplau, who has been studying loneliness and aging, finds gender differences significant in terms of how people handle loneliness. "Men rely on wives and girlfriends for social relationships, for intimacy. If their wives die before they do, men are in trouble. Women usually have both a heterosexual relationship and a reliance on friends. They seem to keep making friends throughout the life cycle. If friends die or move away, women replace them. Men don't as often."

Dr. Peplau thinks women have greater social skills and are better able than men to adjust to widowhood and old age. Four women at Wynmoor Village, a retirement community in Cocanut Creek, Fla. — all widowed and in their 60's — don't necessarily agree. It's small comfort to them to know that men in their circumstances stand a greater chance of becoming ill or dying.

"I walk into the apartment, close the door and something happens to me," Honey Albert says. "I feel nauseous. It's not because I don't have friends. I

'All the guys I work with are old and married,' says a woman who recently moved to Houston. 'I just want somebody else to be part of my life.' Comments a psychologist: 'The women I see still feel that deep loneliness — no matter how successful they are.'

"Pat Combing Her Hair" by James Valerio.



can be with you all day," she tells Gloria Winet-sky, "and I'm still lonely."

Gloria Winetsky shifts on the couch. Her ex-perience is different. She is not lonely and she thinks that a large part of the reason is that she was less dependent on her husband when he was alive than her friends were on theirs. She ar-rived in Florida thinking, "Here is where you pick up your life," and she has done it. She is self-reliant and generally pleased with the qual-ity of her friendships.

Shirley Moses, an energetic, dark-haired woman, is pouring coffee. "Your children don't take away your loneliness," she says, "only your contemporaries." But her contemporaries don't seem able to do it, in fact. "I play cards with eight people and none of them gives a damn about me," she admits. "You can't ever find a place for yourself on Sunday." The others agree.

"The worst loneliness is going out with cou-ples," Shirley Moses says. "You feel part of you is missing." As a result, these women stay away from the organized activities at Wynmoor Vil-lage that attract couples. Married women, they say, don't want them around. They're guarding their husbands.

When Honey Albert moved to Florida, she said to herself: "I'm not going to spend the rest of my life alone in an apartment." She went to the swimming pool and introduced herself to every-one. One of the women laughs as Honey Albert tells of dashed expectations and failed resolve. Didn't she put up signs, too, inviting people to coffee? Honey denies it.

Listening to the widows argue, it is clear how easily discouraged anyone can be when attempts to break out of loneliness find no support; how much simpler it might seem to resign yourself to a life alone in your apartment.

□

Our increasing loneliness is not only a yearning for com-panionship. People feel alone when they don't belong to something larger, when they don't feel connected to a "family" or a "community."

"A lot of men not raising their kids," says Dr. Paul Lippmann, a New England psychoanalyst, "are so lonely for those kids, but they have all kinds of tricks not to think about it." Although people often marry or have children to avoid loneliness, family therapists are concerned about the widespread inability of parents to be intimate with either each other or their chil-dren. Guy Berley, a family therapist at the Johnson County Mental Health Fa-cility outside Kansas City, Kan., calls it "distancing behavior" — children putting themselves at a remove from their parents, and parents from their children. Working mothers, however, don't seem to him to cause or experience

increased loneliness in their families. "It can be a good thing," he says. "The women are making a needed economic contribution to the family and they feel better about themselves."

Working has traditionally offered opportuni-ties for companionship and society, but increas-ing numbers of people work alone and some suf-fer immensely because of it. This was made clear one recent sunny Sunday morning in Hous-ton. Volunteers were answering the crisis-line telephone in a small, partitioned office. Most of the volunteers had come to work at the crisis line because they were new to town and this was their way of being around other people.

A man called, weeping. He didn't give his name. His wife, he said, had left him because "I blew up and hit her." The volunteer on the tele-phone suggested he find someone to talk to, per-haps a friend at work. He was silent. Then he said, "I can't. Where I work I stare at dials all day. There's no one around."

Gilley's bar is just outside Houston, in Pasade-na. In the movie "Urban Cowboy," John Tra-volta enjoyed a lot of companionship and society at Gilley's, competitive though it was. Now someone at the door takes a few dollars from you and you bump almost immediately into a row of video games. You can't buddy up to the bar — there is no space around it — but you can hide out alone with Pac-Man. Or you can hover around the edges of the dance floor while the band plays "Cotton-Eyed Joe" — which is what Bob White is doing.

Trim, wearing high-heeled boots, tight shirt

and jeans, White looks like a lonesome cowboy but is, in fact, an enterprising furniture trucker out of North Carolina. He has a wife back home and he sees her about every two weeks. Nights on the road, he goes stir-crazy with loneliness. "I lay up in the Days Inn Motel with the TV on and I can't stop thinking about my first wife leaving me and maybe this one's going to leave and I've got to get out and be around where there's people." Why, then, stay on the road? "Because I wouldn't make even \$5 an hour back in North Carolina."

Thomas J. Peters is wearing running shoes and swiveling back and forth in his chair. He has a small office on the third floor of the Stanford Business School, where he lectures, and he knows a lot about loneliness in American busi-ness. The "unbelievable and deep-felt need to be part of something is rarely met in the working world," he says. The few corporations that do meet this need are the best-run companies in America. The "magic," he says, "at I.B.M., Hewlett-Packard or Procter & Gamble comes from creating a sense of community or family."

Peters thinks the Japanese do much better at making workers feel part of a community at work. As a result, "you've got Honda workers racing around straightening out windshield wipers in their free time while General Motors workers sit silently watching a piece of junk go by and don't do anything about it because they know they won't be listened to."

"Look at middle management in the auto in-dustry," Peters says. "There are five layers be-

tween the first line worker and the chairman at Toyota, and there are 17 at Ford. Middle management has no job. You're sitting there manipu-lating numbers, going bug-eyed looking at the computer display, worrying about ab-stractions like profits and writing reports to ace out the people next to you. It's bound to be a god-awful lonely exist-ence."

Companies create a sense of family, Peters says, "with hokey stuff, Mickey Mouse things like company picnics." Like Tupperware holding a weekly ceremony in which al-most all its saleswomen win awards. Or the I.B.M. sales branch that staged an event at the Meadowlands in New Jer-sey, the sales force running through the players' entrance, their names in lights on the big board. "I.B.M.," Peters says, "probably gives its em-ployees more community within the corporate environ-ment than most of us have out-side where we work. You move from I.B.M., San Jose, to I.B.M., Armonk, N.J., and you probably don't know you've moved, except for the temperature difference."

□

People concerned about loneliness talk in terms of dis-

People feel alone when they are not connected to something larger, to a family or community. 'A lot of men not raising their kids are so lonely for those kids,' says one New England psychoanalyst, 'but they have all kinds of tricks not to think about it.'

"Summer Interior" by Daniel Dallman.



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ease. They speak of a nationwide "epidemic." They search for a cure. But the desert seems a more appropriate metaphor. And out there in the desert of eroding families and unfulfilled hunger to connect with other people, oases are being discovered or built.

Crystal Lugo found one. She lived in a section of East Los Angeles that, she says, "was all retired people. There was no one to talk to." She watched soap operas and talked on the telephone. Then her marriage broke up and she was left with a 4-month-old daughter. A social worker told her about the community's Displaced Homemakers Program. Now, she is learning office skills, but she is also learning how to be with people. "The people in the program are all used to staying home. We're scared. We don't have any confidence." This is a precarious solution because the program, federally funded, is in danger of being cut next year.

Alan Leavitt, program chief of mental-health services for the city of San Francisco, says his city is "the last refuge of the lonely" and points out that San Francisco has the highest mortality rate from cirrhosis of the liver in the country. If alcoholism and drug abuse are good indicators of loneliness, he is right. But Toby Marotta finds an oasis in San Francisco.

In little more than a decade, Marotta says, the city has gone from being one of the country's loneliest places to being "a community replacing the family for gay men. A dozen years ago, there were few social institutions apart from sex-oriented ones, the bars and bathhouses, almost all private businesses, illicit." A homosexual man arriving in San Francisco would go to the Tenderloin, which is like Times Square. "He'd feel despicable," Marotta says, "he'd be surrounded by ugliness. Today, he would go to the Castro."

Marotta, a trim, earnest, light-haired man, speaks as though he were lecturing at Harvard, from which he did, in fact, receive a doctoral degree in government and education. He is the author of several books relating to homosexuality. The Castro (the neighborhood around Castro Street), he explains, is a real community. The bars are bright and airy, with plate-glass windows. Although they used to be "places where you went to

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Working has traditionally offered opportunities for companionship and society. But a sense of being part of something is rarely provided by the modern corporation. And an increasing number of people now work alone and suffer because of it.

score, like singles bars," now they exude almost a family atmosphere. Patrons know the bartenders. The crowd is the same every week. They offer low-priced meals.

In the community around the bars, Marotta says, "connections are no longer solely sexual." He cites a long list of institutions, beginning with musical choruses and ending with an array of self-help groups. The Castro is thriving in difficult economic times, partly because of the high proportion of men who, Marotta says, "have money, mobility and no dependents."

Because they tend to be more sexually active than heterosexuals, fewer homosexual men suffer the loneliness that comes from never being physically intimate with another person, according to Marotta. "Gay culture facilitates sexual connections," he says, although he admits that homosexual life can leave another kind of emptiness, "the loneliness that comes from not being known, from being unable to sustain emotional relationships."

Mildred Murray has found yet another kind of oasis. A bustling 68-year-old woman, she has been divorced three times and is not interested in another marriage. A year ago, she was living in a trailer on property owned by one of her three sons. "I thought I had it licked by the tail," she says, "but I started feeling very lonely. All my friends died off or I just lost touch with them." She heard about a new program in southern California matching senior citizens with each other as housemates. Gene was a widower living in his own home in Van Nuys. Neither of them had ever thought about such an unconventional arrangement, but they decided to try it. Mildred Murray asked permission of each of her three sons.

The night she moved in, she

lay staring at the bedroom door. "I knew he was clean, but I didn't know if he was a moral person." A year later, she can't imagine living any other way. Sometimes, she makes Gene's bed and cooks his meals. She likes visiting her children or taking a trip and "not having to report to him." She is not lonely, but many of her friends are. "One of them's so lonely, she's at the senior citizens' center all day long. I," Mildred Murray boasts, "am always just in and out of there."

The people creating such oases have several things in common. They don't deny their loneliness, they don't castigate themselves for being alone, and they recognize the need to build bridges to others, rather than waiting for their loneliness simply to go away. Too many of us, however, are ambivalent about the spaces between us. We want independence and a faithful lover, we want the support of a family but not its demands, we want a community but we don't want to conform to its codes.

Historically, too, we swing from one extreme to the other. The reigning ideal of the 1950's was the family as a self-contained society. In the 60's, it was a group culture. In the 70's, beating a retreat from so much togetherness, the cultural ideal became the solitary individual pursuing his or her own best career and being his or her own best friend. The pendulum is swinging again. The language of the 80's tends to be a rather cold language of connection. We speak of "networking" and "interfacing," but underneath that we're really looking for people we can depend on, people who will laugh at our jokes and listen to our nightmares. We don't really want to interface with our networks. We want to cuddle our grandmothers and take walks with our lovers. Above all, we want someone to talk to. ■

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CAPITALISM

Continued from Page 22

own ore, shipped it on its own barges and rail lines, smelted it in its own furnaces, and fabricated the steel in its own plants, out of which finally

emerged two-thirds of the nation's entire output of steel. As Alfred Chandler, our foremost business historian, has put it, the rise of big business re-

placed the invisible hand of the market with the visible hand of management.

Accompanying this radical reorganization of business came a no less far-reaching change in the relation of business to Government. Leaders like Theodore Roosevelt vigorously endorsed the creative powers of what he called the "good" trusts, while simul-

taneously supporting regulations to modify the behavior of the "bad" trusts. Actually, the regulations themselves, by enforcing minimum standards of performance, also served to mitigate the destructive effects of competition. Meanwhile a complementary change in foreign policy further strengthened the new structure of accumulation by openly adopting a probusiness, imperialist stance. And not least, the suspicious view of monopolists was gradually supplanted by a public attitude of admiration for, even adulation of, the heroic captains of industry.

□

Thus, the social structure of accumulation — the milieu of institutions and attitudes within which capital formation took place — underwent a sea change between Lincoln's time and the first Roosevelt's, a sea change whose effectiveness is evidenced by the fact that the capitalism of big business industrialized the Western world.

Why, then, did it all end in the Great Depression of the 1930's? The answer is that the changes that imparted thrust to capitalism at the end of the 19th century slowly lost their vitality and relevance during the first quarter of the 20th century. The trusts and monopolies, for instance, temporarily lessened but could not eliminate competition, so that as time went on the great giants watched the unruly forces of the market once again invade their precincts. Within the giant firms, a new mode of organizing the work process — semiskilled labor working under the supervision of driving foremen — was also not an unqualified success. It broke the old craft bottlenecks, but laid the basis for the troubles of an incipient industrial union movement.

Meanwhile, the initial euphoria and triumphs of the age of imperialism were followed by political and economic frictions. Even the climate of adulation soured as the captains of industry came to be seen as malefactors of great wealth.

But at the center of the eventual failure of the structure was a problem brought into being by the very emergence of big business itself. This was a new instability introduced into the economic framework — not the instability of markets upset by mass production, but the instability of an entire structure threatened by mass collapse. The downturns of earlier periods were painful enough, but they were not marked by the devastations of huge toppling structures, simply because there were very few such structures in the system. Early 20th-century capitalism was another affair entirely. Interlocked into a grid of national scale, the economic system resembled a vast scaffolding where the displacement of a single beam could destabilize the whole. The shutting down of a steel plant in Pennsylvania could paralyze an entire region; a decline in the order books maintained in Schenectady could throw men out of work in Sacramento; the

(Continued on Page 44)

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Fashion

By Carrie Donovan

Expecting the Unexpected



Karl Lagerfeld's fall collection for Chloé has been singled out for particular praise, not only for its expected originality but for its influential new directions.

Most designers have a sort of "signature" sense of design that carries through everything they produce, season after season. But the spectators — industry professionals and customers — who regularly view Karl Lagerfeld's showings have come to realize that it is impossible to type-cast his talent. The only thing to expect is the unexpected.

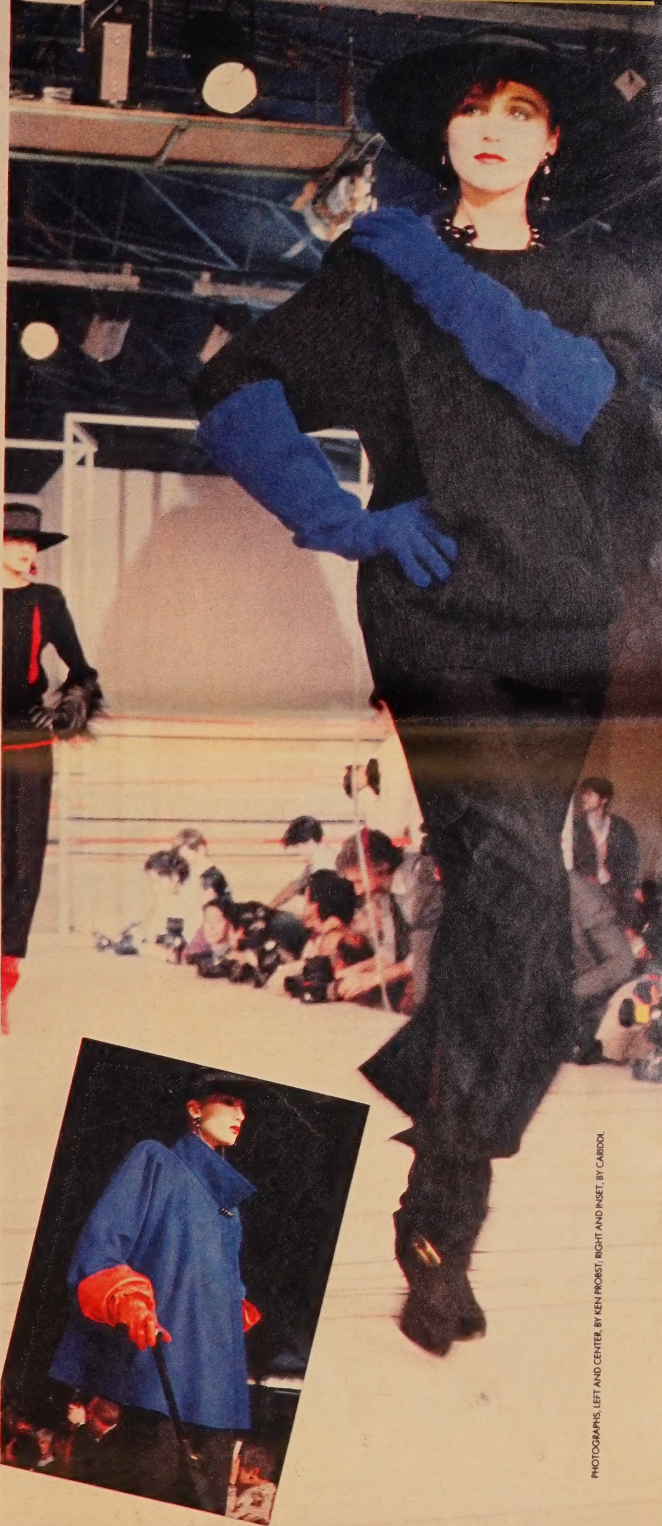
Detractors call his constant ricocheting "inconsistent" design. But it is just this quality of staccato surprise that has gained Lagerfeld such a large number of admirers.

Lagerfeld's designs for the Paris ready-to-wear house of Chloé and the Fendi furriers of Rome are so expertly conceived, cut and constructed, of the best materials, that they are truly luxurious, justifying their expense.

Just as importantly, Lagerfeld over the years has maintained an impressive record of forecasting what is to come by creating and showing it beforehand. Thus, fashion professionals scrutinize his every maneuver.

For example, in his fall collection for Chloé, much of which is already in American stores, there are the hipline waistlines that many designers are showing, but also ones that are heightened to the rib cage. There are swaggering sweaters and coats swinging from the shoulders, but there are snug body-molding ones as well. And there are short skirts, but there are also long slim ones — so well designed and so sexy in movement that they make an essentially impractical fashion palatable. A solution not lost on other designers. ■

Far left: A blouse of modernistic lace. Center: Black silk embroidered dress with hipline belt. Right: A long slinky skirt and sinuous blouson sweater. Inset: A swagger coat. These or similar Lagerfeld designs available at Bergdorf Goodman. Bloomingdale's (At Your Service Department). Saks Fifth Avenue. Neiman-Marcus. I. Magnin. Ultimo, Chicago.





Karl Lagerfeld on stage after the finale of his fall collection.

The Designer Who 'Destroys the Past'

Karl Lagerfeld, the influential Paris-based designer, is always provocative and outspoken. Interviewed recently in Paris, he pulled few punches in discussing himself, French colleagues, American competitors and the future of his art.

new talents on the international fashion scene?

The Japanese. The new fashion will come from them in the mid-to-late 1980's. It's very important to them.

I first went to Japan in the mid-1970's. They were still wearing kimonos mixed with Western clothes. Now, they've grown so much in their own fashion.

For me, the Japanese are the Trojan horse of fashion. They come to Paris. They show their collections at exactly the same time that the French ready-to-wear collections take place. They get worldwide press coverage. But the French don't understand the Japanese challenge; they think they've got the No. 1 place in fashion forever. That's why France lost the battle of fabrics to Italy. In this business no one is forever.

I believe that the Japanese are so much better educated for the future. They can be happy in a changing world. They don't compare their clothes to the past as we do. They want the future. Our scale of values for fashion is still based on the past and that's our weakness.

What about American designers?

American fashion is changing. For the moment, I like the clothes of Calvin Klein and Norma Kamali. I admire Kamali's sportswear more than her dresses, especially her sweatshirting. She's the Claire McCordell of the 1980's. I also like the mood of Perry Ellis.

How would you characterize yourself?

I love being an image maker, and I like the idea of working on different images. For instance, when I started at Fendi 16 years ago, they were doing very conservative things. In the last five or six years, I've really made an image for them.

I don't care about using my name and making it just another label. Also, I don't want to own a business and have all the problems of running it. It's not that I couldn't run one, because my father taught me that. He was the

person who introduced canned milk to Europe. He made four fortunes, lost them and built them back again.

I've learned to separate my private life from my business life. As a child, I was told that without discipline nothing was possible and that discipline was not something unpleasant. Discipline is like breathing — it's easy, it gives one great strength.

I've also learned to have no self-pity. I believe self-pity is weakness, but discipline makes life easier.

For me, the thing I like best about the job is doing it. I use sketches, then I throw them away. I keep nothing. The Fendis want to have a retrospective. I told them I don't want to appear in it. It's depressing. I like to change. Some designers can do only one look every time they do a collection. To me, that's laziness. You have to go with the times. I like to destroy my

past. Move with the present into the future.

Speaking of change — it is common knowledge that you are continually feuding with Chloé — what about the rumors that you might design for Chanel?

Chanel is the only couture house that I would be interested in updating. It's the only one that could be modern. It's a challenge. I like the idea.

As I said, I like to be an image maker. I would like to match the Chanel image to the modern world. I would not want any credit for making the collection. This is what I like about Italian fashion. Many collections are designed without credit to the designer. Take Giorgio Armani: He does so many collections other than the ones that carry his name. It's good to be well-rounded. It's also good to escape the prison of yourself. I don't want to be-

come a caricature of myself, like Mary Pickford wearing curls into her old age.

You say you are an image maker. What image do you have of yourself?

I'm a builder. I didn't destroy Fendi or Chloé. I made them better.

Is designer-name licensing going to become increasingly important?

The big period of licensing is over. It's a feeling I have. There can be something not quite honest about it — the fact that many designers put their names on things they haven't done. But it's part of today's life.

I think people are going to become better educated through papers and stores. They will buy because they like it, not just because of the label. It doesn't mean that licensing is through. It just means you can't put your name on something without working on it.

Jeans are another story. They're like a game. They're the fashion of no fashion.

What is your feeling about the quality of clothes?

A lot of people do not know what quality is. For me, quality is the material, the expression of the clothes and the workmanship.

Do you find it difficult to maintain friendships with other designers and with the press?

It depends on the attitudes and spirit of mind of the designers and the press. I fight against small groups. I want to be open-minded. I want to see lots of people. I like to be friendly with people who have their own life.

I don't want to be a prisoner. I prefer to be free, not to be a victim of groupies. That's why I like to work with different labels — Fendi, Chloé, even Karl Lagerfeld one day maybe. I like to know people before they become famous.

But now that you have achieved fame, what drives you?

Curiosity — nothing else. I'm an optical voyeur. I'm driven by doing for doing. ■



Lagerfeld's long skirts were the hit of his fall collection, but this fitted, short knit with high waist may point to the future.

What is your philosophy on fashion?

Use everything. Treat rabbit like sable or sable like rabbit. When you get respectful, things are lost.

Fashion is a world of change. If you stop to regret change, you're lost. It's better to be part of the change than to stand still and have regrets.

In your view, who are the

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CAPITALISM

Continued from Page 38

fortunes of the Ford Motor Company not only reflected but directly affected the fortunes of the national economy.

Thus, the economic structure created by massive enterprise was inherently more dangerous than that of small business. When adversity struck, it was capable of spreading fearful wreckage throughout the system. This is essentially what happened in the 1930's. The Great Crash triggered a self-feeding, self-worsening collapse of the interconnected but unsupported scaffolding. An initial fall of 13 percent in national output from 1929 to 1930 brought a further fall of 17 percent the next year, and that in turn resulted in a 22 percent fall the following year. By 1933, almost half of 1929's production had vanished and a quarter of the nation's work force had lost its jobs. To compound the tragedy, the unemployment appeared in an age when most families had only one, not two, members at work, and when the Government's attitude of enthusiastic support for business did not extend to, and indeed seemed incompatible with, support for the casualties of business failure.

The economy entered a period of free fall—a period that lasted for four seemingly interminable years and that brought the capitalist system to what seemed to many the end of its days. But it was not the end of its days, and the next part of the story has special relevance for the conditions in which we find ourselves today.

Working with no predetermined objective in mind, seeking to do no more than clear away the wreckage, maintain social order and start up the stalled engines of growth, business and Government leaders began to construct a new basis for expansion. Rudimentary floors were laid under the household economy, first as "work relief," then as the initial timid measures of Social Security and the cautious insuring of bank deposits, both violently assailed as unworkable and Communistic. An array of legislative measures sought to restore order to disorganized markets by creating Government marketing agencies in agriculture and by allowing industry for a while to regulate its own competition. Perhaps most important,

there gradually emerged the entirely new idea of a *managed* economy, first from the writings of John Maynard Keynes, then from the work of his American disciples.

And so, without the faintest intention of creating a new "social structure of accumulation," the New Deal did create just that. Or rather, it began its creation. The structure was not completed until after World War II, when it received its legitimation from the conservative Governments of Dwight Eisenhower and Konrad Adenauer and Winston Churchill and Charles de Gaulle. Only then did it become widely recognized that a new form of capitalism had come into being—"people's capitalism," Eisenhower liked to call it. The mixed economy or the welfare state (as economists soon named it) openly admitted its reliance on Government support, both as a reserve engine for economic growth and as the main source of personal security against unemployment and the penury of old age. It was widely hailed as the purified descendant of the "bad" capitalism that had led us into the Great Depression, which would never be allowed to happen again.

Fulsome as it was, the praise had a core of truth. The new system did propel capitalism into the most remarkable and extended period of growth it had ever known. The previous burst of growth, under the regime of "bad" capitalism, had industrialized the West. The new burst of growth, under the regime of "good" capitalism, sought to industrialize the world. However, even with the powerful stabilizing influence of a global American hegemony, it did not succeed in that ambition. But it did create an unprecedented degree of widely shared affluence within its own core nations. This was the social structure of accumulation that supported most of us very comfortably until the depression of the 1980's.

Then what happened?



As we come down to the present, we have to disentangle historic trends from current events. Unquestionably, much of our immediate economic distress is the conse-

(Continued on Page 52)



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For the Do-It-Yourself Baker

Baking your own bread has become something of a national pastime in this country. Such kitchen industry has also sparked numerous questions about bread making, and they increasingly cross our desk. Two queries are answered on this page. One, in reference to doughs, is: What is a "sponge"? The second: Can the same formula be used for making French bread and home-style loaves?

A sponge is a "starter" for bread making; the most commonly known is used for making sourdough bread. That starter is perpetuated from batch to batch and may be made with commercially sold yeast or with "wild yeast spores," which are produced over a period of time when a mixture of flour and water is allowed to ferment naturally.

The sponge that impresses us most is one we encountered some time ago in a now out-of-print, 75-year-old bread-making manual published by a flour manufacturer. This sponge is made by kneading a small quantity of flour with a blend of yeast and water. It is shaped into a ball, submerged in a small amount of lukewarm water and within 15 minutes or less the ball rises to the top as a spongelike round mass. It is then ready to be used as the basis for bread loaves.

And this answers the second question. The sponge may be used for making either long, crusty loaves of French or Italian bread, or it may be shaped and baked in an old-fashioned, "American-style" loaf pan.

We recently tested these recipes using commercially made, easily obtained French bread molds and loaf pans. To prepare the latter, we decided on a variation of the standard loaf. We rolled out the dough, sprinkled it with herbs and rolled it again, jelly-roll fashion, before adding it to our bread pans. The result is an herbed spiral loaf.

Bread dough

$\frac{2}{4}$ cups lukewarm water
4 teaspoons granular yeast
 $\frac{1}{2}$ cups unbleached flour,
approximately



1 teaspoon salt, if desired.

1. Put one-quarter cup of lukewarm water in a small, warmed mixing bowl and add the yeast. Stir to dissolve.

2. Add three-quarter cup of the flour and the salt, and mix thoroughly until dough can be shaped into a ball. Turn the ball out onto a lightly floured board and knead until smooth and elastic.

3. Put remaining two cups of lukewarm water into a one-quart glass measuring cup.

4. Cut a cross in the top of the ball of dough. Put the ball, cross side up, in the water. Let stand 15 minutes. The dough will rise to the top as a light puffy ball. This is known as a "sponge."

5. It is easy to make the remainder of the bread dough in a food processor, although it may be done by hand. If the processor is used, add remaining five and three-quarter cups of flour to the container of the processor outfitted with a metal blade. If the container of the food proces-

sor is not large enough, make the dough in two steps, using half of the flour, half of the sponge and half of the water in which it soaked at a time. Repeat. If the processor is not used, put the flour onto a flat surface and make a well in the center.

6. Add the sponge and water in which it sets to the processor or to the well in the center of the flour. Process the dough until it is a fairly stiff dough and turn the dough out onto a lightly floured surface. Using as little additional flour as possible, shape the dough into a ball. Or knead the dough by hand on the lightly floured surface about 15 to 20 minutes or until it is quite elastic. Shape the dough into a ball.

7. Lightly sprinkle the inside of a mixing bowl with flour and add the ball of dough. Cover closely with a cloth. Set aside in a warm place and let stand about 45 minutes to one hour or until double in bulk.

Yield: Enough dough for six French loaves or two standard loaves.

French bread

1 recipe for bread dough
(see recipe)

Butter or other fat for
greasing molds or baking
sheet

Cornmeal for the baking
sheet, if used

1 egg white

1 tablespoon cold water.

1. A recipe such as the one on this page calling for six to seven cups of flour is sufficient to make six long French bread loaves.

2. Prepare the dough and let it rise until double in bulk as indicated in the recipe.

3. The most convenient method for shaping and baking French bread is through the use of French bread molds. These are long molds, generally double for making two loaves, and fashioned in the shape of a soft or round-

bottom "W." If they are used, brush the inside bottom lightly with butter. Or use a baking sheet and brush it lightly with oil or melted lard. Sprinkle lightly with cornmeal and shake off excess.

4. Punch the dough down and divide it into six equal portions. Place the portions of dough, one at a time, onto a lightly floured board. Roll the dough beneath the palms of the hands, stretching as necessary to produce six sausage shapes, each measuring about 17 or 18 inches in length. As each roll of dough is prepared, arrange it in one of the bread molds or on the prepared baking sheet. If the baking sheet is used, arrange the rolls parallel and about three inches apart. When the dough is ready, cover closely with a clean cloth and let stand in a warm place until double in bulk. An unlighted gas-fired oven with the door partly ajar can be a comfortably warm place to let dough rise. If the oven is used as a warming place, remove the dough before preheating the oven.

5. Preheat oven to 500 degrees. Have ready a hand spray such as that used for spraying household plants. Fill it with water.

6. You may gash the tops or not. If you desire, use a very sharp razor blade and cut the long loaves diagonally on top with three parallel and not-too-deep gashes. Before putting the loaves in the oven, remember that the total baking time is about 25 minutes or slightly less.

7. Immediately place the molds or baking sheet in the oven and quickly spray inside the oven generously. Quickly close the oven door and let bake three minutes. Quickly give the oven a second spray. Close the door and bake three minutes longer. Give a third and final spray inside the oven. At this point the loaves have baked about six minutes. Reduce the oven heat to 400 degrees.

8. Continue baking about 14 minutes or until done.

9. Beat together the egg white and water and brush

(Continued on Page 66)



Enjoy a French Summer with Chambord

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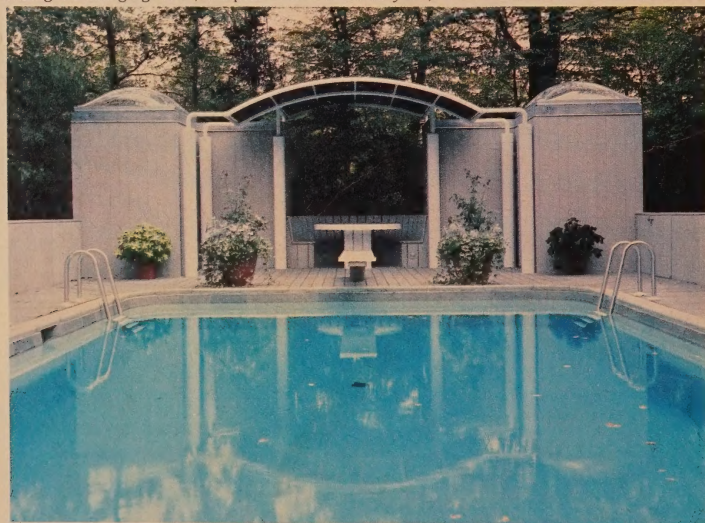
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Design



The architect Steven Holl used the water's reflection to double the impact of this pool area. By adding the changing room / sculpture studio and courtyard, he created an estate within an estate.



Using vertical cedar siding that matches the house, the architects Carl Pucci and Ben Benedict of Bumpzoid created a dining area, changing room and kitchenette at the shady end of an existing pool.

Swimming pools may be fun, but they also tend to be a bit funny looking, particularly in these rugged climes. First, there is the matter of color. Vivid blue is the nearly inevitable choice, both in the semitropics, where it looks perfectly suitable, and in New England, where it seldom does. Then there is the matter of the clumsy, four-foot-high safety fence that most communities insist surround all pools. And, finally, there is the simple fact that very few houses — other than those actually designed to accommodate pools — seem to visually welcome their intrusion.

There are notable exceptions, of course. Though all three of the swimming pools shown here were afterthoughts, they all now relate exceptionally well to the properties they serve.

According to the architects Carl Pucci and Ben Benedict of Bumpzoid, the owner of the new pool at right had asked them for something "Gatsbyesque."

"He wanted a very elegant-looking reflecting pool that worked for recreation, but didn't advertise the fact with diving boards, ladders and the like," Pucci says. More adamant still was the client's opposition to the requisite four-foot-high fence.

Benedict and Pucci literally moved the earth to help obscure the offending enclosure. By sinking the pool into a two-foot-high mound created at the base of a natural slope, the apparent height of the fence is minimized; within the pool area, it is literally reduced to only two feet. Then the architects further softened the fence, which is made from black vinyl-covered chain link, by planting privet on both sides of it.

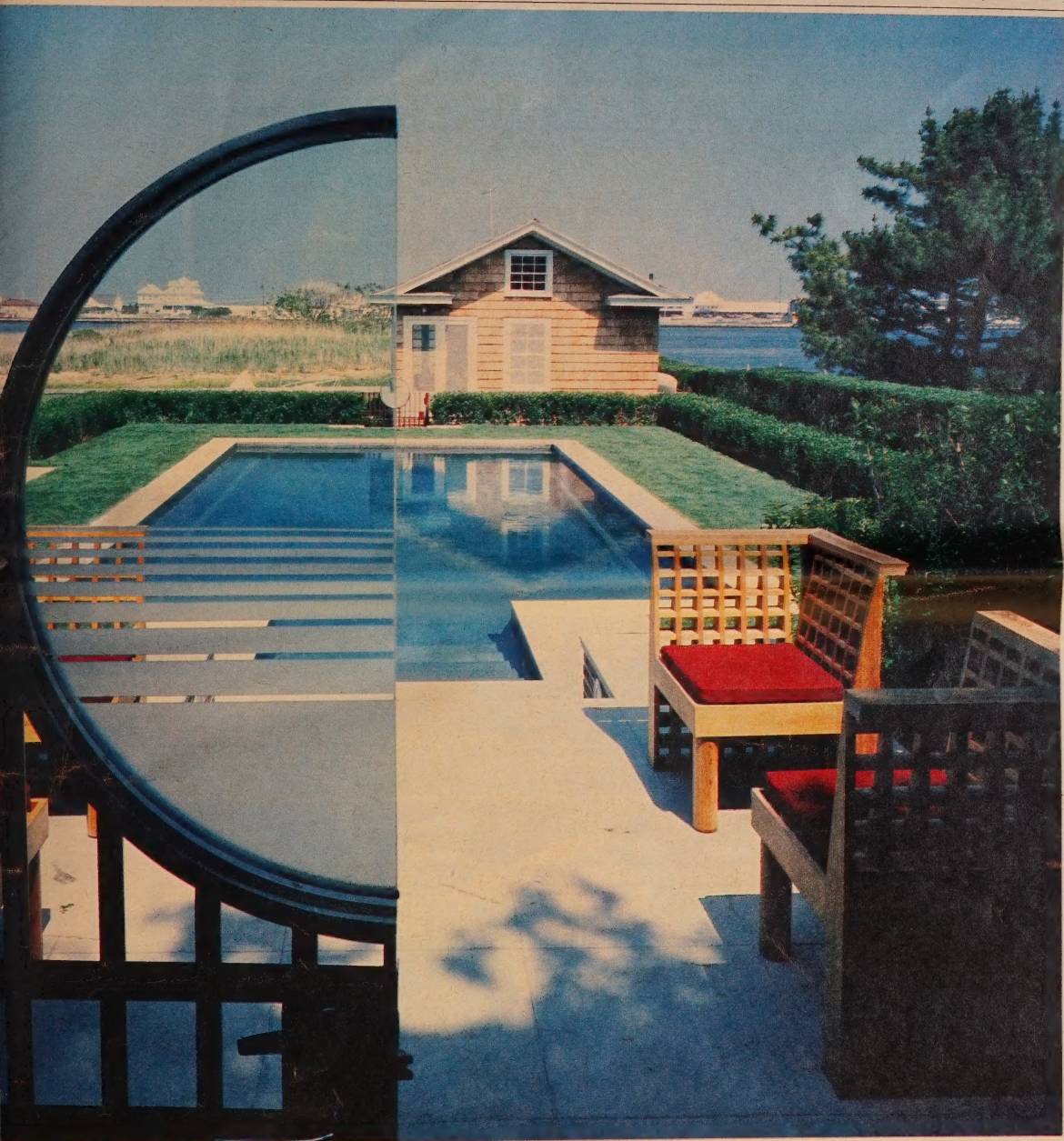
The same firm was recently called to New York's Westchester County to add a few comforts (below, left) to an existing pool. The owner asked for a dressing room, kitchenette and dining area at the pool's shady end. Again, the Bumpzoid team came up with a rather formal, symmetrical plan — a canvas-canopied table and banquette flanked by enclosures with skylights. One houses a changing room, the other a kitchenette.

A more ambitious upgrading of an existing pool is the changing room / sculpture studio and courtyard (above, left) designed by the architect Steven Holl for Leon Rosen, a furniture designer and president of the Pace Collection of furniture, and Kathy Rosen, a sculptor. The existing pool, while handsome, was integrated awkwardly into the property. So Holl made good use of the inevitable fence by using it to create an estate within the estate. "Once the owners walk through the portal of the pool house, they leave their home and go on vacation," he says. "The courtyard becomes a new space."

All three pools share another common factor: a sense of uncommon tranquility. No striped cabanas signal recreation; the designers felt there was no need. "Festivity can always be added," Holl says. And the Bumpzoid team agrees. Says Benedict: "A pool can be elegant and still be fun." ■



In New Jersey, the Bumpzoid team made clever use of level changes to obscure the impact of the requisite four-foot-high fence.



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TAKING A SOUNDING

The voice can evoke the sound of beauty. Like a cosmetic, it can enhance a face and a personality. When charged with energy and expression, it creates an almost palpable excitement in the listener. But if the voice is breathless, and translates into apathy and fatigue, it can mar the most radiant appearance.

Voice alone often typecasts the speaker. Radio and television have long relied on rich, resonant male voices to infuse commercials with credibility and authority. Shallow, breathy voices, on the other hand, once perceived as feminine and seductive, now more often convey timidity and indecision.

In order to find the best voice and to polish communications skills, a growing number of Americans are investing time, money and energy in vocal and image improvement.

"Nonprofessionals are becoming aware that somebody can help them with their voices," says Dr. Morton Cooper, a Los Angeles speech pathologist. "They know that 'voice suicide' is something they don't have to live with."

Armed with mirrors, tape recorders, videotape machines and an assortment of linguistic and physical exercises, a cadre of voice specialists seeks to improve the voice technically as well as to dispel nervousness and tension and do away with such liabilities as mumbling, monotonicity and even strong regional accents. By altering pitch and tone and by improving breath support and other speech elements, they promise to make almost any voice sound expressive, interesting and pleasing to the ear.

"It isn't something you either have or you don't," says Doe Lang, a communications consultant who heads Charisma in Manhattan. "Everybody has basic equipment to play with and develop so that the voice can become a most attractive expression of who you are."

The job of the image makeover is to "match your voice to your silhouette," says Dorothy Sarnoff, a former Broadway actress who now operates Speech Dynamics in Manhattan. "I start with a single premise: There is a better self inside every one of us."

Although phoneticians believe for the most part that there is no "best" form of speech or manner of communicating, the preferred sound in this country — the so-called "General American" that has been adopted by media and stage professionals — is free of regional characteristics. It is the voice of the person "who comes from nowhere," says Dr. Cooper.

Regardless of how the voice sounds, the physical production of sound — the most rapid, complex and exactly

An increasing number of Americans are discovering that how they sound is related to how they look.

controlled of all the muscular activities in the body — is the same. Speech is produced on exhalation as the breath comes up through the lungs. From there, the airstream passes to a triangular shaped voice box, or larynx. In the lining of the larynx are the vocal cords, which are actually two muscular folds or bands of elastic tissue that vibrate when exhaled air passes over them. Sound waves that are created by these vibrating cords are then articulated into sound by the

muscles of the throat and the tongue. The longer the vocal cords, the slower they vibrate and the lower the sound. Men's vocal cords are generally about a third longer than those of women.

Voice and image consultants take varied approaches to vocal improvements — and therapy can last anywhere from a few hours to several months, if not longer. "The majority of voice problems are due to functional inability to use the speaking voice correctly," says Dr. Cooper. Abuse and misuse of the voice, he says, may stem from problems of pitch (too high or too low), tone focus (too nasal or too throaty), quality (hoarseness, breathiness, nasality), volume (too loud or too soft), breath support (too much movement from the shoulders or upper chest) and rate (too fast or too slow.)

According to Dr. Cooper, every voice has an optimal or natural pitch level at which an individual gets the most sound for the least effort. Resonance, or tone focus, is closely related to pitch and comes from vibrations produced in the cavities of the nose, mouth and the area around the voice box. There should be a balance of resonance in these three areas, he says.

To check for one's natural pitch, Dr. Cooper suggests saying "um-hum," as though agreeing with someone. Then say, "Um-hum one, um-hum two." If the pitch of the "um-hum" is the same as the numbers, one is using the correct pitch.

Correct breathing, an essential component to improved pitch and tone focus, can be checked by placing one hand on the chest and the other on the stomach. While breathing in, the stomach should be moving out. Then, with lips closed, hum and press on the stomach in quick short motions. Although the sound escapes through the nose, one should feel a buzz around the mouth and nose called the mask. Talking with resonance in the mask gives the voice a clear and efficient sound, says Dr. Cooper.

As another way to determine if one is breathing correctly, he recommends lying down on the floor on the back. Place one hand on the chest and the other on the stomach. Breathe easily with the lips closed. The stomach should move, but there should be little or no movement of the chest. This type of midsection breathing should then be practiced in a standing position and then while sitting. Finally, he suggests, use this type of breath support while talking, and practice it throughout the day until it becomes natural.

Whereas traditional voice training emphasizes the technical production of sound, Miss Lang attempts to improve the voice via the emotions. She believes that many people do not have pleasing or even interesting voices because they were conditioned from childhood not to express their emotions.

"When you don't express anger, you

cut out the ability to express positive emotions as well, and all that is left is this boring gray middle," she says. Outlined in her book, "The Secret of Charisma: What It Is and How to Get It" (Wideview, 1982), many of her exercises aim at relieving tension and anger in a way that uses sounds, the emotions and a lot of breath so that the voice becomes ignited with more feeling and vibration. Students in the "safe gray harbor of emotional anonymity" are advised to say, "I have the right to feel what I feel," as loudly as they can, at least three times a day, or until they stop feeling foolish saying it. "Giving yourself permission to feel whatever you are feeling is a prerequisite for speaking up in any situation," she says.

To relax a tight throat, an impediment to producing a pleasant sound, she suggests yawning with lips closed as if there were a large helium balloon in the mouth pressing on all sides. Singing or talking while jogging, she says, will bring more breath and feeling into the voice. "It's impossible to be boring when you're jogging," she adds.

Nervousness and tension are major barriers to a pleasant-sounding voice and the biggest problem among people with communications difficulties, experts say.

Miss Sarnoff's solution is an exercise that contracts the abdominus rectus muscles, which she dubs "the vital triangle." Pulling back on these muscles not only dispels nervousness, she claims, it also generates energy and gives breath support and color to the voice because air is pushed up with more pressure. To find these muscles, put the palms against a wall at shoulder height and lean in a fencing stance with one leg in front of the other. Push firmly against the wall on a slow count of four. You will feel a tightening of the muscles in the triangular area defined by the separation of the ribs extending down to about three inches above the waistline. Contraction of the vital triangle, she says in "Make the Most of Your Best" (Doubleday, 1981), "aborts almost any negative emotion, not only fear and anxiety, but also anger and pain and depression — any emotion that might get the better of you."

Weeding out the negative parts of one's image — the "thieves," as Miss Sarnoff calls them — is the first part of any makeover. By improving on the "message givers" — the tone of voice, the eyes, the face, the bearing and the dress — she works to maximize a personality.

Other experts agree that the beauty of the voice is tied to personality and the freedom to express emotions.

"A beautiful voice has to have a fascinating variety of timbre, texture and dynamics," says Miss Lang, "but it also has to be connected with the body behind it." ■



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CAPITALISM

Continued from Page 44

quence of Government policies combining overoptimism with strategies that work at cross purposes. The ills of tight money and ballooning deficits have not been visited on us by history, but have been put there by the Reagan Administration.

But it would be quite wrong to attribute our woes solely to Government policy. Whether his remedies are effective or not, President Reagan is right when he says that he inherited an economy that was already in trouble. And from our historic perspective it now becomes possible to describe that trouble as the gradual loss of effectiveness of the very institutions that initially gave us our long postwar boom.

In complex ways, the mixed economy and the welfare state, mighty engines of growth in the 1950's, became mighty engines of inflation 20 years later. The American hegemony that assured a stable world in the 1950's lost its efficacy as European nations began to challenge us, and as the underdeveloped world proved unexpectedly resistant to easy industrialization. The social peace that had been achieved by the welfare state ended in a restive and rebellious mood—a taste of social justice had whetted appetites, not satisfied them.

Not least, technology once again posed challenges that exceeded the grasp of existing institutions. The jet plane and the computer—the two great triumphs of the new capitalism—made it possible to transplant high technology around the world in a manner unimaginable in the 1930's. Assembly lines manned by workers barely out of the paddy fields began to mount competitive attacks against the citadels of capitalism itself. Nowhere was this new capacity to raise up an industrial structure of terrific penetrative power more startlingly evidenced than in the conversion of Japan from a maker of Christmas tree ornaments and shoddy textiles into a power capable of leveling the American auto and steel industries, all in a mere 25 years.

This is not, of course, a complete or systematic account of the roots or the extent of our present crisis. I have not mentioned the long steady upward climb in unemployment until it has

now surpassed the unemployment rate in 1930. I have not discussed the sagging performance of American productivity, a 10-year source of concern. And then there is the superstructure of shaky credit that looms over the system, all too reminiscent of the rickety scaffolding of the 1930's. Most important of all, I have not drawn attention to the global aspect of our time of troubles.

For virtually the entire capitalist world is experiencing ills similar to ours. There are 30 million without jobs in the Western countries, a virtual nation of the unemployed. In France, Britain, West Germany, even in Japan (which had achieved unsustainably high rates of productivity growth), the pace of productivity has been falling during the last decade—in Japan, by more than half. And the Damoclean sword of a financial debacle hangs over the whole world, not just over America. The international debts of the underdeveloped world are more than a half-trillion dollars. What will happen when they are not paid?

All these deep, persisting and farflung evidences of disarray suggest that we are going through more than a "mere" depression that will cure itself at least partially, as depressions do. In the light of history, it is plausible that the pattern of capitalist development is again at work, and that the institutions and policies that led to expansion in one period have again become ineffective and even detrimental to expansion in another.

Is President Reagan correct, then, when he says that the mixed economy and the welfare state are the root causes of our difficulties—that what we thought was "good" capitalism is "bad" capitalism, and that we must go back to a simpler way of organizing the economy? I think he is half right. The mixed economy and the welfare state are responsible for many of our problems. Where I think he is completely wrong is in asserting that we should therefore rid ourselves of these encumbrances to the maximum possible extent.

The institutions needed to create a viable system in one period cannot simply be discarded in another, unless we

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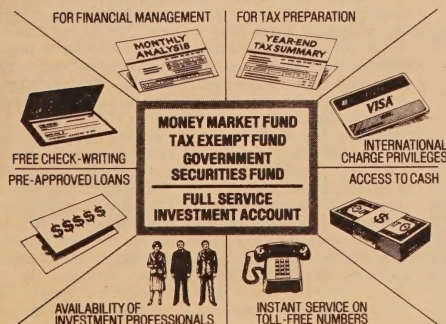
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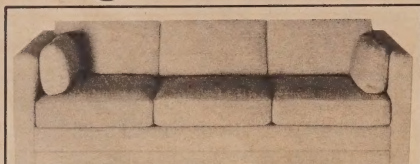
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are willing to accept the return of the problems to which those institutions were addressed. The rise of big business assuredly gave us an economy much more vulnerable to cumulative depressions than in the past, but that did not mean that we could therefore get rid of big business. Liberal reformers who have dreamed of doing so have not asked themselves how a reinstated world of small business would control and contain a technology even more destabilizing today than when big business arose to make it manageable. So, too, conservatives who dream of dismantling the welfare state and the mixed economy do not reflect on what will then provide the personal security or the collective underpinning on which we all depend. Indeed, we have already seen from the effects of the Reagan Administration's retrenchments that the answer is — nothing.

So it is futile to think of social evolution as permitting a return to the "simpler" ways of the past. History is a cumulative process that permits no such retreats. If a social structure of accumulation no longer serves its original purpose, it cannot simply be ripped out. Another, better suited to the times, must be built.

Indeed, just as big business steadily strengthened its strategic place within the American economy after the mixed economy and the welfare state were put into place, so I imagine that the welfare state and the mixed economy will steadily strengthen their places within the system after new structures have been added to it. The logical extension of the mixed economy lies in the deliberate encouragement and guidance of investment, the key to economic planning. The natural growth of the welfare state lies in the provision of permanent public employment for those unable to find private employment, in particular for the victims of the robotization that is cutting into factory and office work. Similarly, we can expect more Federal support for our older cities if urban decay is not to become a source of dangerous social infection.

So I do not think the existing structure will shrink, despite the efforts of the present Administration. Rather, I would expect that over the long run these governmental elements of our structure would increase until they reach at least the proportions

found in most capitalist countries abroad. Very roughly speaking, a third of our economy is cycled through the Government in the form of welfare payments (including Social Security) and the actual purchases of output, from arms to public education. In Europe, that percentage is considerably higher: In West Germany, for example, between 40 and 50 percent of the total.

With all their difficulties and inefficiencies, Government activities will remain and grow because they still provide the necessary underpinning and the essential economic security required for a workable capitalism. But their growth will by no means create a new milieu for capitalist expansion, any more than the continued growth of big business after the New Deal constituted the foundation of the new structure within which the postwar boom took place. Something will have to be added to the present, inadequately functioning system, if accumulation is to find a new basis for vitality.

Is it possible to speculate about what such additions might be? With all the risks that such a prognosis entails, I shall try.

Let me first deal briefly with two possible directions of evolution, fervently espoused by their supporters, that seem unlikely to lead very far. One I have already mentioned. It is the vision of the Reagan Administration (and to a lesser degree of Mrs. Thatcher's Government in England) — of a born-again capitalism, stripped down to its natural, lean, aggressive fighting weight, once more undertaking its accumulative mission with assurance and pride. Whether this is a realistic vision or a fantasy we should discover fairly soon. My own views must be clear. I only hope that if the Reagan program fails, we do not move on a dangerous course, preaching the gospel of freedom and enterprise, but practicing the economics of military capitalism.

A second vision, entertained much more strongly in Europe than in the United States, sees this period as the forcing ground for a new attempt to create socialism — not the sclerotic socialism of the centrally planned systems, such as the Soviet Union, but a socialism of intensified democratic partici-

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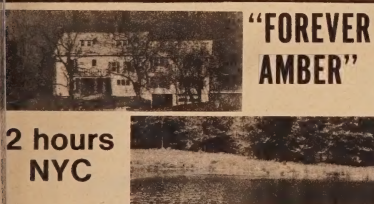
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pation, of widespread workers' management of enterprises and of the gradual elimination of capitalist privileges and waste. Whether this is a fantasy or not may take a little longer to find out. My guess is that the main threat to such democratic socialistic efforts is not the likelihood of clear-cut failure, but of disappointment. High, perhaps even heady, expectations are needed to create socialism. Thus, disappointment can lead easily to disillusion. That is likely to be the greatest challenge that socialism will have to face.

This brings me to the third direction of evolution, to my mind the most probable. It is an effort to restructure things in ways that will once again encourage capital accumulation.

Here I would imagine that the first order of business would be to deal with the chronic ailment of the present structure—inflation. I do not see how this can be done without the introduction of various kinds of ceilings and restraints—price and wage and dividend controls of one kind or another—that will serve as counterparts of the floors and supports that underpin the system today.

It is because of these floors and supports that our present depression, for all its severity, is not likely to repeat the nearly fatal self-feeding contractions of the 1930's. The next structure of accumulation will require ceilings and anti-inflationary controls at least as effective as these floors— not removing the inflationary propensity of the system, but limiting the harm it can do. W. David Slawson, who has perceptively described the upward-ratchet tendencies of our modern markets, writes in his book "The New Inflation" that we will eventually require an anti-inflationary administrative structure as pervasive in our economic life as that of the Internal Revenue Service. It is a disconcerting image, but I think it is a correct one. Nothing else will match the power of the inflationary process that is now part of the normal workings of the system. And so we will learn to live with ceilings and be grateful to them, as we have learned to live with floors, and have become grateful to them.

Next, I believe there will be a marked lessening in the distinction we now make between the private and public sectors. The idea that growth only originates in the activi-

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ties of the business world and that the activities of government to expansion is one that cannot survive the realities of the coming century. To put it boldly, just as the strategic vehicle of accumulation in Adam Smith's day was the pin factory, in Henry Ford's time the national corporation, and in our own day the multinational enterprises, I think tomorrow's vehicle will be the state corporation.

We have already seen the first examples of such a linking of Government's powers of finance and diplomacy with business's capabilities of management in the Japanese system, or in the public-private consortium that builds the European Airbus, or in the Volkswagen company or British Petroleum. These public-private enterprises have considerable advantages over purely private companies in the jockeying that goes on for shares in the global markets. American businessmen who protest the "dumping" and "export subsidies" and "unfair tactics" of these formidable state corporations remind me of nothing so much as the small businessmen of a century ago who railed against the practices of the emerging trusts and monopolies.

To be sure, there is no guarantee that all such state enterprises will succeed. There are plenty of examples of failures in putting together the power of the public treasury and the efforts of private management — Renault, Fiat, not to mention our own Lockheed (on an unacknowledged basis). But that is like saying that the emergence of big business was a failure because most of the trusts eventually lost control over their markets or because some big businesses did not make the grade. The giant enterprise arose to cope with the problems of production on a national scale. The state enterprise will arise to cope with the problems of production on a global scale. And it will arise because business as well as Government will come to see that it is the only possible means of amassing the finance, exerting the political pressure, and supplying the entrepreneurial zeal needed to establish our place in the new arena of global competition.

And so I expect that 20 years from now, General Motors and Boeing and I.B.M. will have Government officials on their boards and access to Government financ-

ing; they will no longer clearly know whether they are part of the private or the public undertakings of the economy. They will know, however, that they are able to carry on the business of capital accumulation and growth much better than they could in the old-fashioned days of the 1980's.

I have left to the end a wrenching change that I foresee as a precondition for erecting a new structure of accumulation. This is the abandonment of the idea of a unified world market as the global basis for accumulation, and its replacement with a system of regional blocs, each securing a reasonably protected market for its favored producers, and regulating its intercourse with other large blocs.

The reason for this change again lies in the power of modern technology to outflank and bypass established centers of production, as the German tanks in 1940 penetrated the old Maginot line and reduced its great outposts to impotence. The pressures of international competition are largely determined by the technology of transportation and information and communication. As long as these pressures were bearable, a worldwide free market could be held up as the ideal by which the greatest welfare could be achieved for all. In fact, that was not the way the free market worked, so far as the underdeveloped countries were concerned, but unquestionably free trade and the associated free market in currencies served the interests of the industrial countries very well.

Today, though, things have changed. Cities that were Kipling-esque tourist attractions a decade or two ago are now centers of low-wage, high-technology manufacture and assembly. The jobs of German, French, British and American workers are being performed by Taiwanese, South Koreans, Thais — perhaps soon by Chinese. This is all very well for the consumer, but it is not so well for the producer. A successful social structure of accumulation must ultimately support its producers over its consumers, and that includes its working force as well as its capitalists. I believe that the flag of free trade will be hauled down in the coming restructuring of things, as the flag of laissez-faire was hauled down in the last restructuring.

Of course, this is not intended to be an inventory of prospective alterations. I have done no more than sketch the general kinds of changes I think will be needed to set a successful new structure of growth in place. I suppose it can be succinctly described as a movement toward state capitalism or, perhaps more accurately, as a movement toward a capitalism in which the line that divides the economy from the polity is redrawn in favor of the polity. No doubt such a movement will be regarded by many as "socialistic," by others as "fascistic." I think that its political coloration could be as varied — as authoritarian or as liberal — as other forms of capitalism have shown themselves to be.

Two last thoughts seem necessary. First, the period of change will last a long time. The passage from the world of small-scale capitalism to that of big business took more than two decades. The creation of the mixed economy and the welfare state required roughly as long. So it seems altogether possible that the next transformation will also last more than a decade — an extended period during which we can expect all the unease and disension characteristic of times that have not discovered a consensus, or concluded a social contract, or forged a viable social structure of accumulation.

Second, the change will not necessarily be welcomed. Indeed, it is likely to be greeted as totally incompatible with capitalism, denounced in the names of liberty and freedom, and proclaimed both unworkable and un-American.

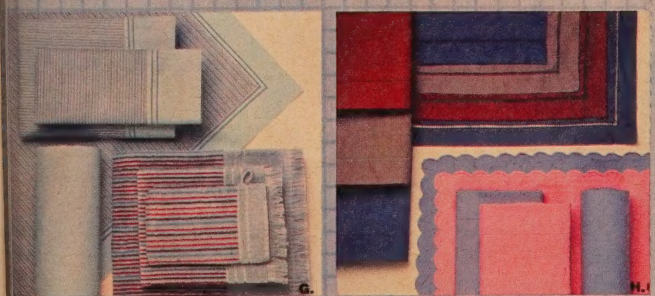
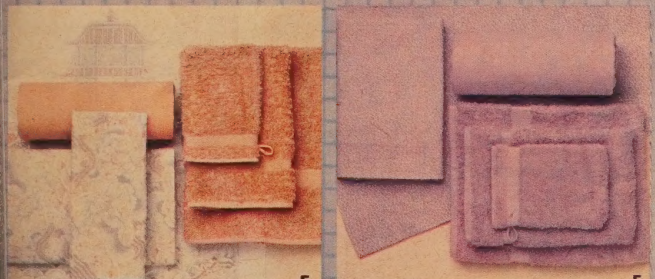
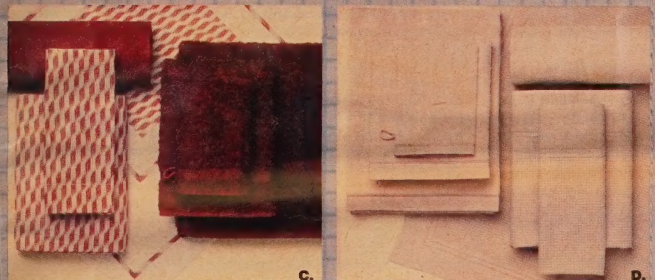
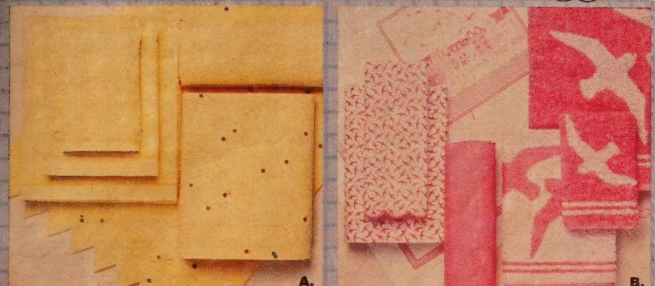
But that has been the reception accorded to all major restructurings of the system. Change has come nevertheless, because it has been brought by the efforts of business and political leaders who were more concerned about finding ways past the obstacles that were blocking capitalism's expansion than about ideological purity. Just as capitalism does not grow by blueprint, so I do not think its adaptation can be easily stymied by sentiment. Capitalism is powered by something stronger than that — the drive for survival. When capitalism can no longer find effective new means for carrying on its task of accumulation, its life energies will have ebbed and its historic career will be finished. For better or worse, I do not think that time is yet at hand. ■

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DEGAULLE

Continued from Page 19

looked up and saw the Big Bosses with their thumbs pointing down and finished off the colossus.

FRIDAY
SEPTEMBER 24, 1971

How many of my contemporaries could sum up 30 years of their lives with a "de Gaulle and me"! I refuse to fall into this trap. I saw and sensed a France in need of no one. But one has to yield to popular opinion, and "de Gaulle and me" will doubtless endure as the most often quoted expression used to describe a long moment in our national history.

Like most of the French at the time, I did not hear the call on June 18, 1940 [when de Gaulle, broadcasting from London, called for French resistance]. There were a number of good reasons why a man of my generation was in no position to hear Radio

London that momentous day. War had torn two million men from their homes, and the disaster of defeat had at that time hurled five or six million civilians onto the roads of France, trying to keep one step ahead of the advancing German armies.

So it was that on June 18, 1940, I reached the town of Bruyères in the Vosges mountains, having been pushed there on a wheeled stretcher. Wounded near Verdun, I had wandered about in the maelstrom of the pocket in Lorraine, which the German armies were reducing hour by hour. I had been taken from one hospital to another, seven in all, before I had finally been granted a mattress in Vittel, and some perfunctory medical help by a nurse. As soon as I had crossed the moving line of what was really no longer "the front," I had come upon the caterpillarlike wave of fleeing civilians, whose haste to reach some mythical haven made them jostle one another

and argue over their places in the line, so much so that the line seemed not to move at all. From time to time, German or Italian planes would appear in the cloudless sky — for it was one of the most beautiful summers we had seen in a long time — peel off and dive on that crowd, which would run for cover in the neighboring fields or in the ditches beside the road, while the pilots would amuse themselves by machine-gunning at will in this hapless game that war had created. After they had left, the snake would reform and slowly wend its way onward. In those days, portable radios were unknown, and I don't remember seeing any crystal set or hearing its crackling noises. Besides, no one spoke except in case of extreme necessity. Thus, like everyone else, I was unaware of the BBC. The Germans reached Bruyères. I was a prisoner of war. At the hospital, civilians and soldiers had but one thought in mind, for an armistice that would allow them to return home.

I had watched that world crumble. France had been so quickly and so completely defeated that it seemed pointless to continue fighting. All

that remained was a captive army and a dog-tired civilian population. I had lived through the phony war of 1939-40 and felt totally removed from a system and order for which I felt nothing but disdain. What I had seen of the declining days of the Third Republic had taught me that there was nothing about it I could like or relate to. Nothing to hope for, either. It was feeding upon its own decadence, and derived from that source enough strength to believe itself eternal. The day would come, however, I had thought, when it would fall without being pushed, of its own weight — exhausted, ruined, emptied. But when? Unaware that the current regime was actually in its death throes, I had thought that France was condemned to be forever subjected to the endless round of ministerial crises, pompous rhetoric and the mediocrity of its political leaders, and I had been alarmed and upset about this dead period in the life of a great people.

It was at Lunéville, at the camp where we were waiting to be shipped off to Germany, that I heard the name Charles de Gaulle spoken for the first

time. A friend of mine, an aspiring young actor who was also an amateur astrologer, told me that a little-known general, whose name he told me, had taken refuge in London and refused to admit that the Germans had won the war. "What a beautiful name for a beautiful story!" he exclaimed. I agreed, and dreamed of the future.

I ended up in Stalag 1515 in Schaala, in Thuringia. There were 250 of us there. We had been labeled intellectuals, doubtless because among us there was a high proportion of priests, Jews, teachers, commissioned officers, lawyers and Spanish Republicans. The order of the early months had been based on the domination of the knife and the law of the jungle. That order was soon swept away, and the knife became an instrument to cut the loaf of bread into precisely equal portions, the instrument of justice. Paris had scarcely scraped away the education I had received at my local school down to its raw finish; I had traveled very little, but it is fair to say that I learned far more from this introverted society than I had from all the teachers of my adolescent years. I would

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not go so far as to say that we had built the ideal society. But I have never known a more well-balanced community than that P.O.W. camp. The winter was harsh; Hitler controlled the whole of Europe. Defeated soldiers, anonymous workers, we were captives in the center of his empire. He promised us a thousand years of a new regime. What had become of our friends, of our youth and its world-weariness of times gone by? Our destinies were governed by powers black and red — Hitler, Mussolini, France and, farther away, Stalin. In order to live, to find the courage to live and keep on going, we had to relearn some simple things. Freedom, for example.

I escaped from the *stalag*. Six hundred kilometers and 22 days of walking brought us — for there were two of us, another P.O.W. and I — to the Swiss border, or more precisely to a solid prison in south Württemberg. Along the way, we had been hungry and dreamed of bread, milk, honey. In my cell, I dreamed of the tall grass along the Charente River where my father went fishing for chub, and of the reflections of the



Armed with captured weapons, many Parisians rose up against the Germans during the final days of the occupation.

clear sky in the still water. It seemed that my entire life would not suffice to see and find in this familiar circle a certain lost truth. But at the Schaala P.O.W. camp, the

voice of General de Gaulle had reached our ears. Old country, old adventure, old future. That voice announced the springtime with a new love. It called for a renewed

effort on our part, and the will to resist. I had no problem understanding that what that voice was saying to me, as it was saying to the others, was as simple as bread, milk and honey.

That is why I, who have never been a Gaullist, have always refused to be an anti-Gaullist.

THURSDAY AUGUST 23, 1973

An invitation to the festivities marking the anniversary of the liberation of Paris reached me this morning. I shall politely decline, as I do every year. I have long ago ceased taking part in official ceremonies. I cannot picture myself greeting and shaking hands and listening to speeches as though there were some tie of the past stronger than the realities of the present. I shall be sorry not to see some of my old comrades-in-arms. But I shall be happy to feel free of any obligations with regard to a history I lived through, and that I know well enough

so as to no longer be willing to accept any counterfeit versions. So I shall stay home. Over dinner, my older son, Christophe, asked me about the first meeting between de Gaulle and the people of Paris at the time of the liberation.

De Gaulle arrived at the Hôtel de Ville, "cold, preoccupied with this new world he was trying to figure out, which he generally did," as Georges Bidault [a leader of the Resistance] related, "much more by closing his eyes in order to meditate, than by opening his eyes in order to hear." The top leaders of the Resistance within France were there to greet him with pomp and circumstance in the second-story salon. He listened, ill at ease, to Georges Maranne [another head of the French underground] talk about the Resistance, Georges Bidault about the Republic, and his answer was brief, to say the least. Then an incident occurred which de Gaulle related in his memoirs. "As I was preparing to leave," wrote de Gaulle, "Georges Bidault called, 'General! We ask that you solemnly proclaim the existence of the Republic to' (Continued on Page 63)

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Bio-Synthesis

By Louis Baron/Puzzles Edited by Eugene T. Maleska

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early risers | 58 | Phantoms | 88 | Saarinen | 115 | Nugent bio of
Kong? |
| 36 | Gossip | 60 | Muppets' bio
by Runyon? | 89 | Assents | 118 | Methusalem |
| | | 61 | Defrosting
device | | | 119 | Papillon's bio
by Hugo? |
| | | | | | | 120 | Have and hold |
| | | | | | | 121 | Calif. Indian |
| | | | | | | 122 | Poker exper |

DOWN

- | | | | |
|--------------------|--------------------|-------------------------|------------------------------|
| 1 "boy!" | Comb. form | steno | form |
| 2 Qui— | 16 More pallid | 47 Assurance | 70 Ruth or |
| Vietnamese | 17 Bligh's boy by | 49 Lunar valley | Herman |
| port | K. Porter? | 50 Sad word | 71 Like some |
| 3 Dry out | 18 Colors | 52 Strain | tides |
| 4 Highlander's | 19 R-Roscoe of | 53 Mrs. Gynt | 72 Metal casting |
| uncle | f-films | 56 Bouncing | 75 Washout |
| 5 Writer | 21 City in western | Bess, e.g. | 76 "Didn't say |
| 6 Lagerfeld | 25 Deloit purchase | 59 "Zip-A-Dee-
—Dah" | |
| 7 Annular | 31 The Protestant | 60 Turn-A-Dee-
—Dah" | 77 Site for lots of
bucks |
| 8 Gandhi's land, | 32 Kind of brain | 61 Provocative | 78 Without |
| to Zola | 33 Egyptian | pest | variation |
| 9 A successor to | goddess | 62 Psychic Geller | 79 Sceniste's |
| 46 Across | 34 Italian stew | 63 Ointment | shelter |
| 10 Paraguay-Bra- | 35 Patsy | 64 Critic-author | 80 Desert region |
| zil | 37 Emph. in print | Kenneth | 83 Slips |
| 11 Author Mazo | 39 Encouraging | 65 Dr. DeBakey's | 84 Hungarian |
| dela | yells | by Dr. Martha | statesman:— |
| 12 British | 41 Polished, to | Lear? | 1803-76 |
| "Tommy" | Pedro | 66 "— | 85 Kalongs |
| 13 With: Prefix | 43 Picnic | Hassan," von | 86 Erasmus was |
| 14 Mot collections | schnorrer | Weber opera | one |
| | | 67 Actress Dana | 92 Size up |

Acrostic Puzzle

By Thomas H. Middleton

Guess the words defined below and write them over their numbered dashes. The transfer each letter to the correspondingly numbered square in the pattern. Black squares indicate word endings. The filled pattern will contain a quotation reading from left to right. The first letters of the guessed words will form an acrostic giving author's name and title of work.

- | | | | | | | | | | |
|--|-----|-----|-----|-----|-----|-----|-----|-----|-------|
| A. Port on the Nieuwe Maas River | 131 | 64 | 11 | 118 | 183 | 160 | 102 | 69 | 132 |
| B. Title given to Prince Siddhartha | 68 | 130 | 46 | 154 | 30 | 138 | | | |
| C. Ostentatious | 12 | 151 | 125 | 113 | 72 | | | | |
| D. Mercenaries | 114 | 100 | 127 | 176 | 17 | 98 | 112 | 93 | |
| E. Bristly | 53 | 116 | 167 | 23 | 65 | 133 | 179 | 143 | |
| F. Corrupt; unsound; spoiled | 49 | 58 | 85 | 168 | 159 | 5 | | | |
| G. Correct (3 wds.) | 95 | 141 | 106 | 145 | 136 | 172 | 3 | 166 | 34 7 |
| H. Inner tower or keep of a castle | 104 | 122 | 32 | 57 | 74 | 78 | | | |
| I. Russian-French chess player (1892-1946) | 10 | 25 | 150 | 92 | 163 | 40 | 60 | 170 | |
| J. Marshal of France (1769-1815) called "the bravest of the brave" | 124 | 14 | 134 | | | | | | |
| K. Zealous; painstaking | 21 | 147 | 182 | 158 | 42 | 90 | 165 | 66 | |
| L. Helmets | 52 | 16 | 61 | 181 | 109 | 76 | 4 | | |
| M. South African people related to the Bushmen | 87 | 22 | 144 | 63 | 45 | 174 | 139 | 67 | 2 135 |

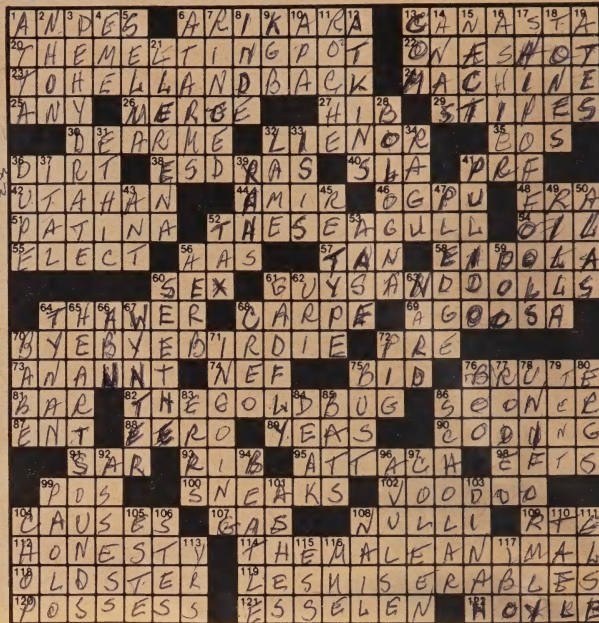
- 90 Cipher clerk's job
91 Cagliari's isl.
93 Eve's "roots"
95 Glue
98 Tritons
99 Not neg.
100 Sly ones
102 Obeah's kin
104 Determinants
107 Pump gold
108 None: Comb. form
109 P.O. decision
112 Fairness
114 Thurber-
Nugent bio of
Kong?
118 Methusaleh
119 Papillon's bio
by Hugo?
120 Have and hold
121 Calif. Indian
122 Poker expert

- 68 Flesh: Comb.
form
70 Ruth or
Herman
71 Like some
tides
72 Metal casting
75 Washout
76 "Didn't say
____"
77 Site for lots of
bucks
78 Without
variation
79 Sceniet's
shelter
80 Desert region
83 Slips
84 Hungarian
statesman:
1803-76
85 Kalongs
86 Erasmus was
one
92 Size up

- | | |
|----------------------------------|-------------------------------|
| 94 McCartney, e.g. | 103 Alice's cat |
| 96 Tear away | 104 Karate ploy |
| 97 Actress Gray from Neb. | 105 Renaissance family |
| 99 Veronese or Uccello | 106 Hagiography abbr. |
| 101 Pompeii's undoing | 108 Collar |
| | 110 Chinese weight |
| | 111 Other |

- | | |
|----------------------|-----------------------------|
| 113 Lots of mos. | 116 Metz Mrs. |
| 115 Suffix for count | 117 Lower Nigeria
native |

Solutions to last week's puzzles appear on Page 58. A new puzzle tomorrow and every weekday.



Acrostic Puzzle

By Thomas H. Middleton

Guess the words defined below and write them over their numbered dashes. The transfer each letter to the correspondingly numbered square in the pattern. Black squares indicate word endings. The filled pattern will contain a quotation reading from left to right. The first letters of the guessed words will form an acrostic giving author's name and title of work.

- | | | | | | | | | | |
|--|-----|-----|-----|-----|-----|-----|-----|-----|-------|
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| L. Helmets | 52 | 16 | 61 | 181 | 109 | 76 | 4 | | |
| M. South African people related to the Bushmen | 87 | 22 | 144 | 63 | 45 | 174 | 139 | 67 | 2 135 |

- | | | | | | | | | | | |
|---|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|
| N. Inflammation of the eye | 6 | 15 | 9 | 108 | 169 | 84 | 24 | 156 | 115 | 37 |
| O. Resort city on Lake Winnebago | 157 | 105 | 119 | 175 | 164 | 33 | 149 | | | |
| P. Projecting parts or members | 94 | 59 | 99 | 26 | 20 | | | | | |
| Q. Creed; confidence | 39 | 153 | 180 | 8 | 13 | | | | | |
| R. After consideration (3 wds.) | 91 | 178 | 162 | 36 | 137 | 29 | 75 | 140 | 71 | 120 |
| S. Consider again | 77 | 48 | 19 | 83 | 126 | 41 | 81 | | | |
| T. Go in quest of | 86 | 129 | 79 | 96 | | | | | | |
| U. Discontinue | 121 | 35 | 51 | 54 | 88 | | | | | |
| V. Pallid | 177 | 38 | 55 | 103 | 123 | | | | | |
| W. Short-tailed, sharp-beaked birds of
the family Sittidae | 18 | 173 | 28 | 117 | 107 | 148 | 142 | 47 | 56 | 155 |
| X. Resists boldly or openly | 70 | 31 | 50 | 1 | 97 | 43 | | | | |
| Y. Trustworthy; genuine | 146 | 27 | 171 | 44 | 152 | 161 | 82 | 111 | 80 | |
| Z. Heed | 89 | 62 | 128 | 73 | 110 | 101 | | | | |

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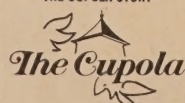
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FOOD

Continued from Page 46

the top of each loaf with the mixture. It may be wise to reverse the pans in the oven to insure even baking and browning. Continue baking five minutes longer or until nicely browned all over.

10. Remove the loaves and arrange them on a rack to cool.

Yield: Six loaves.

Spiral herb bread

- 1 recipe for bread dough (see recipe)
- 2 tablespoons butter, plus butter to grease the pans
- 2 teaspoons finely minced garlic
- 2 cups finely chopped parsley
- 2 cups finely chopped scallions
- 1 cup finely chopped dill
- Salt to taste, if desired
- Freshly ground pepper to taste
- 2 eggs, lightly beaten
- 1 teaspoon corn, peanut or vegetable oil.

1. Prepare the dough and let it rise until double in bulk as indicated in the recipe.

2. Heat the two tablespoons of butter in a saucepan and add the garlic. Cook briefly and add the parsley, scallions, dill, salt and pepper. Add all but two tablespoons of the beaten eggs to the herb mixture. Set aside and let cool.

3. Lightly grease two bread pans that are 9½ by 5½ by 3 inches in dimension.

4. Divide the dough in half and roll out one-half at a time into a rectangle about ¼ inch thick, 9 inches wide and 12 inches long.

5. Brush the top lightly with the reserved beaten egg. Spoon half of the filling on top and spread it over, leaving a margin of about one inch all around. Roll jelly-roll fashion and pinch the edges to seal. Place the filled dough in one of the pans, seam side down.

6. Roll out the second half of the dough into a rectangle of the same size, spread with the remaining filling, roll and seal as before. Place it in the second pan.

7. Brush the top of each loaf with a little oil. Cover the loaves and let stand in a warm place for 50 to 60 minutes until slightly higher in the middle than around the edges.

8. Meanwhile, preheat the oven to 400 degrees.

9. Cut gashes in the top of the loaves with a very sharp razor blade, if desired. Place in the oven and bake one hour. Turn onto a rack and let cool.

Yield: Two loaves.

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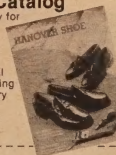
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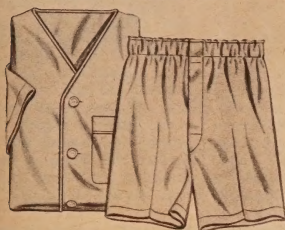


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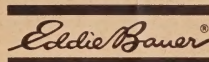


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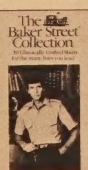


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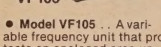
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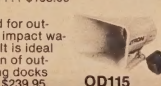
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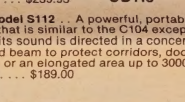
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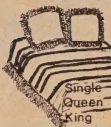
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DEGAULLE

Continued from Page 63

the people assembled in the square outside." To which I replied, "The Republic never ceased to exist. Free France, France fighting under the occupation, the French Committee for National Liberation, all in turn incarnated the Republic. Vichy was, and always shall remain, null and void. I am the President of the Republic. Why need I go and proclaim it?"

I did not personally hear that exchange, which took place in the office of the Prefect for the Seine, Marcel Flouret, but several eyewitnesses told me of it. I noted nonetheless that the new master of France was ill at ease, especially when others managed to slip into the popular mold. During those emotion-filled hours, he neither said nor conveyed anything and remained totally uncommunicative. In the midst of this feverish circle, all those unknown noisy people who surrounded him and pressured him in one way or another, he tried to isolate himself, raising his head toward the ceiling, shaking it from left to right as though trying to sort out the obtrusive suggestions being wafted up to him. Then, wishing to greet the throngs of Parisians waiting in the square below, he climbed over a window guard (there is no balcony at the Hôtel de Ville), waved his arms and held up his fingers in the familiar V-for-victory sign, while the crowd, never strong when it came to identifying faces, shouted: "Long live Leclerc!" [mistaking de Gaulle for the commander of the first French troops actually to enter Paris]. Behind him, officials were crowding the window, and the pushing and shoving was such that de Gaulle almost lost his balance. He turned around and said, "For the love of God, watch out!" Two of us were holding his legs to keep him from falling. We took advantage of the occasion to introduce ourselves again.

The following day, the official arrival of de Gaulle took place, a solemn entrance into this kingdom that was offering itself to him as to no ruler since Henry of Navarre. I participated as best I could in the extraordinary procession that took him from the Arc de Triomphe to the Cathedral of Notre Dame. In spite of the

seeming spontaneity of the moment, a protocol more careful than ever about the prerogatives of the chief executive placed the provisional secretaries general, of whom I was one, a few yards closer to the Tomb of the Unknown Soldier than the members of the National Council of the Resistance were, but still too far to be overly close to the handful of real V.I.P.'s, who themselves were kept a suitable distance from the hero of the occasion. De Gaulle made a quick tour, shaking several hands, his head high, his eyes seemingly fixed on the horizon but in reality looking within. That was as much as I could see. Caught up in the human river that one of the biggest floods in our history had caused to overflow its banks, I disappeared in one of the many eddies of the current. Thus I was excluded from the photographic record of the only public event I have really wanted to be in. It is not every day that you see, in bright sunlight, France incarnate in its high hopes for the future parading down the Champs-Élysées toward its future. In order to get a better view of the extraordinary spectacle, I left the parade and took up a position overlooking it on the fifth floor of 44 Champs-Élysées. I was watching it from the window when suddenly firing broke out. It seemed to come from every direction at once. Wherever the crowd had room, it flattened itself against the pavement. Elsewhere the mass of people seemed to freeze and stand stock-still. It looked like a field of wheat during a summer storm, where part of the stalks are flattened while elsewhere they remain upright. Groups of armed commandos formed almost immediately and disappeared into the doorways and to the roofs of the buildings from which the gunfire seemed to have come and soon reappeared leading a few ill-kempt unfortunates whose expressions of terrified innocence seemed to betray their guilt.

Fearless and undaunted, General de Gaulle, whose height loomed above the crowd, continued walking down the Champs-Élysées without wavering so much as an inch from his predestined route. At Notre Dame, during

the Te Deum, there was another burst of gunfire. Standing, de Gaulle was a perfect target. But again he did not move a muscle. Probably the shooting was not meant to kill him. Or was it an act of provocation? Staged by whom? And to what end? No answer was given to these questions, nor to my knowledge was any ever sought.

SATURDAY
APRIL 6, 1974

Many will find what I am about to say somewhat surprising: Georges Pompidou [de Gaulle's political heir and successor as president] and I, who fought and battled for 10 years, each in the front lines of his own side, who debated each other so many times, never had a private conversation, never even exchanged a word, were it about peace, improved relations or simply an exchange of amenities. The two Frances simply did not know each other any longer. From dreaming so long and hard about his France and conferring upon it that abstract majesty that today serves as the castoff clothing for wealthy businessmen and bankers alike, who, in the wake of the events of May 1968 [when students demonstrated and many workers struck], were allowed back to their former positions of power, de Gaulle in effect exiled half of the French citizens within their own country. When de Gaulle made up his mind that he wanted to charm one of his opponents whom he felt could be useful politically, he could really turn it on. Which, when you think about it, is the worst form of contempt. Although I was not subjected to it, and for good reason, I saw how he treated those he wanted to suffer this ultimate humiliation. They ended up as ministers in his administration. But de Gaulle was even less tolerant of those who resisted his blandishments. His rule was intolerance. There was on one side the France that loved him — in his eyes the only true France — and on the other, the reverse, the dark side, the Great Void. ■

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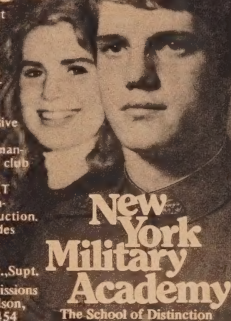
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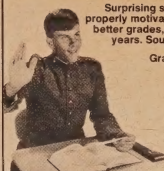
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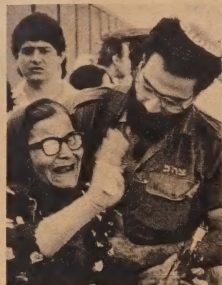
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Letters

T O T H E E D I T O R



JAMES NACHWEY/BLACK STAR

Has Israel Altered Its Visions?

"Israel," Amos Oz writes, "could have become an exemplary state, an open, argumentative, involved society of unique moral standards" ("Has Israel Altered Its Visions?" July 11). Funny — that's pretty much what Israel *did* become, and still is. Most of its problems are those of such a society bedeviled by fanatic, bellicose enemies and selectively moral, fair-weather "friends."

The wandering Jew who found refuge in modern Israel has been replaced by Mr. Oz's wandering Zionist. Mr. Oz, displaying this new defensive need to "cleanse" Israel's soul, romanticizes such early Zionist approaches as A. D. Gordon's "federation of rural communities," while ignoring the crucial point that Gordon and other Zionist pioneers and theorists never had the chance to confront the *fact* of an actual Jewish state. It is untenable and unfair to invoke notions of Zionist dreamers as evidence of how Israel has "gone wrong." As such notions laid the groundwork for the real tasks of Israeli statehood, they should be duly recognized. But as such notions as a "federation of rural communities" outside the framework and protection of a national government were fatally unrealistic and therefore doomed, they need not be lamented now. To conform an idea to the requirements of reality is not necessarily to "betray" that idea. ALAN M. SCHWARTZ

Fort Lee, N.J.

The quotation, cited by

Amos Oz, from the advertisement of the Peace Now movement — "Now is the time for a comprehensive peace based on mutual recognition" — could speak not only for Israel, but for the entire world. For it carries the message that man must awaken to the fact that he has the knowledge and ability to supply all of humanity's needs for survival. Thus, technologically, we have already forged the swords into plowshares. What is of urgency now is that we convert wars for the good of the conqueror alone into efforts for peace in the interest of all humanity.

SYLVIA PERTZ
Remsen, N.Y.

Amos Oz places Yosef C. Brenner in the pacifist camp. Whatever Mr. Brenner's views on the Arab question may have been, the manner of his death says much about the fundamental naiveté of Mr. Oz's insistence that "there is a correlation between Israel's actions and Arab ... response." Yosef Brenner and five other unarmed Jewish civilians were murdered in Tel Aviv-Jaffa by Arab pogromists who then stripped and mutilated their corpses. This took place in 1921, long before there were "occupied territories" or "illegal Jewish settlements" to provoke Arab anger. Jews were barely 18 percent of the population, yet they were massacred — not because of their "actions" but because of their mere presence in what the Arabs regarded as Arab Palestine.

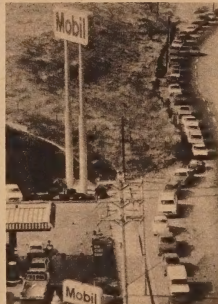
RAFAEL MEDOFF
Hartsdale, N.Y.

Averting the Next Oil Crisis

Daniel Yergin makes a persuasive case for not being lulled into complacency by the current so-called oil glut ("Awaiting the Next Oil Crisis," July 11), and indeed makes a few reasonable suggestions as to what the United States should do to ease the shock of any future cutoff of oil. Yet the article mysteri-

ously ignores its own conclusion: that the devastating dependence of the United States on oil, imported from one of the world's most volatile regions, demands bold actions. This country, with one-fourth of the free world's coal and uranium, ought to aggressively use both to replace oil. This is not news. Responsible studies have been calling for this since the oil embargo of 1973 and a recent report by my colleagues and me ("A Desirable Energy Future," Franklin Institute Press, 1982) shows the conclusions are the same today. And other nations have seen the obvious. Mr. Yergin's article, for example, cites in passing France's nuclear power program without noting that the French have increased their use of this energy source by 600 percent since 1973 so that it now provides more than 40 percent of their electricity. He also mentions Japan, without noting that it, too, has increased nuclear-generated electricity by the same percentage and natural-gas use by 400 percent. Hardly exotic solutions. Yet in the United States we continue to wring our hands and look for miraculous "new-wave" alternatives.

THEODORE M. BESMANN
Oak Ridge National
Laboratory
Oak Ridge, Tenn.



GARY GUNTHER/CAMERA

There is one point that could conserve thousands of barrels of oil and that could be taken without coercion from Washington, without cumbersome bureaucratic regulations, without imposing the slight-

est hardship on any individual. That step is simply the curtailment of summertime hot-water supplies in public and private office buildings. There is no possible excuse for firing up the boilers to provide a year-round flow of heated tap water in the nation's office buildings. The conservation of energy supplies in this fashion also could result in substantial savings of dollars — a useful inducement to compliance and a helpful anti-inflationary brake. SOPHIA DOUGLASS

PFEIFFER
Providence

Varicose-Vein Therapy

Deborah Blumenthal's article "Varicose Veins" (July 4) gave an unusually clear explanation of the clinical syndrome and its physiology.

The comments regarding sclerotherapy (injection treatment), however, represent only one end of a spectrum of opinion, and I feel it fair that the public be aware of the value of injection therapy. An important point to consider is the need for the saphenous vein for arterial bypasses. Preserving this vein or part of it in at least one leg should be attempted. Surgical stripping is needed for large varicose veins when the main (saphenous) vein is large and has incompetent valves. Usually, relatively small but cosmetically disturbing varicose veins can be treated by sclerotherapy alone with excellent response in appearance and symptoms and the avoidance of surgery.

Dr. Malcolm O. Perry says of sclerotherapy, "It's not very effective, it's not very durable and it's a lot of hassle." Sclerotherapy is effective in my experience with thousands of treatments. Patient satisfaction is extremely high. It is true that reinjection is needed every year or two in most cases, just as it is needed following surgical stripping in order to maintain the most satisfactory results. The excessively strong solutions of the past that were the main cause of poor results have been re-

placed by milder but more effective material. Sclerotherapy, like surgery, is an art and the "hassle" involved is the time required to obtain the necessary training and experience. The most important point is that neither surgery nor injection therapy should be used exclusively. The combination of both is most effective.

DONALD B. ALDERMAN,
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Assistant Clinical Professor
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New Haven

The Peccavi Pun

I was most interested to read the anecdote of Sir Charles Napier in William Safire's column "Exit Haig-speak" (On Language, July 11). However, I think the circumstances surrounding his message to London, "Peccavi," were rather different, making it an even better pun. The fighting in the 1840's was at a time of British expansion in India. Nevertheless, there were those in Britain who doubted the wisdom of too rapid an advance, and in particular, the capture of the province of Sind, which was thought likely to lead to an overextension of lines of communication. Napier was therefore under express orders *not* to capture the territory. Once he discovered, however, how little resistance there was, he took the province with ease. "Peccavi" therefore meant both "I have Sinned" and "I have sinned" — perhaps a perfect pun. MARK BURNYEAT

New York City ■

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LONELINESS

LONELINESS

Elizabeth Skoglund

Sixth printing, August 1979

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A young man in his late teens slowly began to tell me of his loneliness as a college freshman. "In high school I was important, the center of attention," he explained. "Now I'm nobody—nobody with a scrapbook full of athletic and scholastic citations. And what good do they do me now?"

A little girl came running in the door of her home. She was new in the neighborhood and had been enrolled in kindergarten a few weeks earlier. Sobbing, she said, "No one played with me today. No one here ever plays with me."

An old lady sat in her wheelchair in a rest home with a look of almost calm resignation on her face. When I moved to go, her sense of reality seemed momentarily to leave her and she asked, "Aren't you going to move in here with me? Can't you just stay?" As I tried to explain that I didn't live there, her reason returned and with it a quiet despair. "I'm glad you can go home," she said. "This is a terrible place to be."

"We Mortal Millions Live Alone"

For all ages, all classes, in all periods of the history of mankind, loneliness has been a problem. It has been more agonizing for some than for others, yet a feeling common to all mankind. It has therefore been a familiar topic for poets and other writers.

During the seventeenth century, the English writer John Donne tried to remove the sting in human aloneness by writing of every man's unity with the rest of mankind:

No man is an island entire of itself;
every man is a piece of the continent,
a part of the main.... Any man's

death diminishes me, because I am involved in mankind, and therefore never send to know for whom the bell tolls; it tolls for thee.

However, after Donne's time, as the harshness of the Industrial Revolution became so much the prime reality of life that every man felt his aloneness acutely, literature became more pessimistic. Intensifying the pessimism with even stronger impact than economic forces was the bleakness of the doctrines of Huxley and Darwin, which negated the certainty of God and minimized the value of the individual.

Thus Matthew Arnold echoed the feeling of many when he wrote,

The sea of Faith
Was once, too, at the full, and round
earth's shore
Lay like the folds of a bright girdle
furled.
But now I only hear
Its melancholy, long withdrawing
roar,
Retreating . . .

And again,

Yes! in the sea of life enisled,
With echoing straits between us
thrown,
Dotting the shoreless watery wild,
We mortal millions live *alone*.

In more contemporary times the theme of loneliness and isolation has continued, as in *The Cocktail Party* by T. S. Eliot:

Hell is oneself, Hell is alone,
the other figures in it merely
projections. There is nothing
to escape from and nothing to
escape to. One is always alone.

Current writing concentrates heavily on psychological, rather than spiritual, answers relevant to loneliness in the twentieth century, a loneliness which is somewhat different in cause from that of previous centuries but every bit as acute. In contrast, Christian writing has often focused on purely spiritual solutions, to the exclusion of the psychological. At this point one must ask the question, What is the biblical view of loneliness?

In the New Testament the problem of

loneliness is presented with both psychological and spiritual aspects. In many cases psychology has excluded God while many Christians have ignored or denied the importance of the psychological. The New Testament does neither, but rather blends the two approaches.

The best example of this is seen in the life of Christ himself, as he approaches the Garden of Gethsemane. He commands his disciples, "Sit here, while I go and pray." Then, taking Peter, James and John with him, he walks deeper into the garden. The horror of what he is facing begins to build up within him, and he says to the three, "My soul is crushed by sorrow to the point of death; *stay here and watch with me.*" Going on alone a little farther, he pleads with the Father to remove the impending suffering from him if that be his will. He returns from prayer to find his three closest friends asleep. In what must have been one of the loneliest moments in history, he exclaims, "Asleep? Couldn't you watch with me for even one hour?" Three times he prays and three times they

abandon him for sleep. (See Mk. 14:32-37.)

Certainly this example suggests a two-pronged approach to the problem of loneliness. Christ, the Son of God, was communicating with his Heavenly Father. Yet, because he was fully human, with the emotions of a man, he had a deep need for human companionship also. He not only asked the disciples to stay with him, but he periodically checked to see if they were still there and awake. In his intense emotional struggle he needed both God and man.

Obviously Christ's loneliness was neither sinful nor weak since he was perfect. Therefore his solution—seeking God and securing the companionship of men—was also appropriate and right.

The same combination can be seen repeatedly in the life of Paul. Not only was he in communion with God but he frequently stated a craving for a companion, thereby implying he had a loneliness which was not entirely satisfied by his direct relationship with God.

In 2 Timothy 4 Paul reveals these two

needs. In verses 9-10 he says to Timothy, "Please come as soon as you can, for Demas has left me." And again in verse 21, "Do try to be here before winter." Yet in verses 16-17 he shows the relief that his closeness to God has brought him: "The first time I was brought before the judge no one was here to help me. Everyone had run away. . . . But the Lord stood with me and gave me the opportunity to *boldly* preach a whole sermon for all the world to hear."

In short, God has made us human beings in his image with a need for his fellowship. At the same time he has created us with a need for other people. Thus loneliness may reflect a deficiency in either or both of these directions.

Love Yourself as Your Neighbor

Basic to the problem of loneliness is *self-esteem*, the estimate one makes of his own worth. Low self-esteem will either make an individual underestimate his value or cause him to exaggerate it falsely to the

point of conceit. Conceit is really the result of trying to prove you're okay when you're not at all sure that you are.

Good self-esteem exists where intellectually as well as emotionally one makes an honest evaluation of himself. Then what he doesn't like he improves upon until he can genuinely like and accept himself.

To have a realistic view of oneself is completely biblical, for God is a God of truth. Romans 12:3 says (in Wuest's translation), "For I am saying through the grace which is given to everyone who is among you, not to be thinking more highly of one's self, beyond that which one ought necessarily to be thinking, but to be thinking with a view to a sensible appraisal (of one's self) according as to each one God divided a measure of faith." The Bible also commands, "Love your neighbor *as yourself*." Good self-esteem is implied.

In comparison with God's perfection, we fall short. Hence the need for Christ's redemptive work. But as human beings

among other human beings on this earth, we are to be the kind of people we can respect and then we must go ahead and try to feel an acceptance of our own worth. Here the Bible and psychology fit so well together. For if we live truly Christian, Christ-like, lives, we have a basis for liking ourselves.

Good self-esteem is, however, a little more complicated than all this would seem to imply. For if from childhood a person is brought up in a way that causes him to doubt his worth, then even with good behavior and obvious talent it may be impossible for him to *feel* that he is really worthwhile. At this point some form of counseling may become a helpful or even necessary tool.

Along with self-esteem, relationships with other people are a second vital factor in the problem of loneliness. In fact, the two move in an endless circle, each feeding the other. Good self-esteem helps in forming good relationships which in turn build good self-esteem. The end product

is a decrease in loneliness. In contrast, low self-esteem makes a person feel that he is not strong enough to trust himself. Therefore he develops an excessive dependence upon others. When others are not available, he feels alone because he is afraid to trust in himself.

This frequently occurs after a divorce when a wife has been overly dependent upon her husband and now feels devastatingly alone in his absence. In several instances I have observed, a woman has panicked over her inability to cope even with small things like a broken light-fixture or a decision about entering her child into Girl Scouts. On a deeper level, her sense of worth was so completely centered in her husband's presence that without him she felt she had no reason for existence, thus her tendency to withdraw, give up and even contemplate suicide.

In contrast is a young woman who after her divorce felt the loneliness to a degree but knew that she in herself, apart from her husband, had worth. She continued

the activities that made her feel good, like her art work, and took a job at which she could be successful. She tried to raise her children with as little of the bitterness of the divorce as possible. And she developed healthy involvements with other people of both sexes. Not long ago she was able to say to me, "This is the happiest I've been in my whole life."

Besides causing over-dependent relationships, low self-esteem can block the good feelings that are genuinely present in a relationship. For example, one nineteen-year-old girl I know has a number of people who care for her and would like to help her. But because she hates herself so much and therefore feels no one else could really love her, she doesn't believe and feel love when it is expressed. Once when someone told her that he cared and wanted to help, Sue responded, "You probably feel you have to say that—I know you really don't care what happens to me." Unfortunately, receiving that kind of response, most people feel hurt and

give up, which only reaffirms to a person like Sue that she truly is unlovable and alone.

Such an attitude may even be reflected in the relationship one develops with God. A twenty-one-year-old speed addict told me that he could not in any way ask God to help him break his habit because, as he put it, "I'm not worth his help." None of his college friendships have much value either since none of those friends trust themselves or each other.

Building Self-Esteem

In beginning to deal with the psychological aspects of loneliness, it is therefore important to develop both a *stronger self-image* and *good relationships* with people who make us feel good about ourselves. Responsibility and confidence within oneself as well as involvement with others will help to militate against loneliness.

Building self-esteem—apart from the use of counseling, which is vital in some instances—can be done through many

small practical acts. A divorcée feels better about herself when she makes by herself a right decision about her child or fixes something she thought only her husband could fix. A college student likes himself better 'when he is successful on an exam or chooses classes he knows he can handle. Anyone feels better about himself when he is honest on his income tax or extends himself to help someone else.

But self-esteem cannot be built in a vacuum. It must be built in conjunction with other people. I once shared room and board with a missionary who said, "Since I have no family of my own, I make one for other people and that way none of us is alone." Reaching out to help other people helps alleviate loneliness. Even a phone call or a letter to someone aids both parties.

Relationships do not always have to be on a helping basis. It is important to cultivate and preserve friendships with people we like just because we like them. A brief breakfast, a cup of coffee after work,

a surprise party on someone's birthday, a thank-you note for an act of consideration—all are small ways of being involved with friends.

The strength of a person's self-esteem largely determines the kind of relationships he develops—the stronger the person, the stronger the friends he will choose. And, in turn, stronger friends make better friends in the sense of building greater self-esteem.

A college girl whom I have known since her high school days has always had a low view of herself. And she always chose friends who had equally low self-esteem. None of them trusted each other. Why should they? They couldn't even trust themselves. So their relationships meant little. Finally Lynn got strong enough to choose a couple of stronger friends who in turn liked her for her many good qualities and overlooked her sometimes irritating self-distrust. Although she is far from being a self-confident individual, she has come a long way in beginning to like her-

self and trust others. She is also less lonely!

Floating Friendships

The building of relationships in our society has some special problems. The mobility which many people experience and the bombardment with new ideas which we all encounter make permanent relationships difficult to sustain. John Barth states the problem well,

Our friends float past; we become involved with them; they float on, and we must rely on hearsay or lose track of them completely; they float back again, and we must either renew our friendships—catch up to date—or find that they and we don't comprehend each other anymore.

The mobility we can't do much about, except understand it. Nevertheless, long-distance friendships can still have great psychological value. I have a friend in New York and others scattered in several states whom I can call any time, even at

2 A.M. if necessary. I don't see them much, but just their being there makes me feel less alone. I keep a stack of cards, and I periodically send one to each of them; and they do the same to me. Now and then we splurge and phone each other. Photographs help, too. All of these things enable us to *feel* the relationship even though we are separated by distance.

The change that occurs within people as they gain knowledge or experience growth can be handled a little more easily. It is true, inevitably, unless we and everyone we know remain static, that we will outgrow some relationships. In medical school, one of my friends noticed a disconcerting trend. Many of her male friends who were also finishing their medical training had married during college. During their years of medical school their wives had worked to support them. Because the wives were in relatively static situations, they didn't change much in the four years. In contrast their husbands encountered constant stimuli. The men

changed and grew and became bored with the wives who had once interested them but who had stayed still while they changed. The practical result was a fairly large number of divorces.

Such marital problems could probably be averted in some cases, first of all by the husband's understanding of what is happening. But mainly the problem lies with the wife who fails to grow. True, a job and a home will consume much of her time; but reading books and developing friendships with people who discuss topics other than recipes and their latest pregnancy will help keep a woman from stagnating intellectually. A woman with added time or stamina may want to take a night course or a correspondence course. And any woman should be smart enough to keep up her personal grooming and her interest in her husband's studies or job if she plans to keep his interest in her.

Yet because we change we do not necessarily lose friends. It is possible for people to grow in a variety of directions and

still remain interesting to each other.

One stabilizing influence of Christianity is that Christians have a very important part of their life in common. Of course, the Christian bond is especially close in ongoing relationships. But even in superficial acquaintances, the Christian element can be helpful in alleviating loneliness.

Last year I attended my aunt's funeral. As I approached the church, I fell back from the rest of the family because, even though I felt alone, I didn't feel like being caught up in all the surrounding conversation. Abruptly I was brought out of my thoughts by a cemetery attendant who was trying to be friendly. "Death is so different," he said, "when you know the person has gone to be with God." He spoke in a caring, warm tone of voice which instantly made me feel warm too, instead of cold and bleak as I had before. I then told him about my aunt, who for years had been a missionary in China. We talked happily about one who had served God well and was

now in his presence. Refreshed and lifted up by that one brief human contact, I went through the rest of the day with ease. A difficult time had been made easier by a brief but genuine contact with another human being who knew Christ.

In dealing with the problem of changing relationships it is also helpful to be accepting of some of that change and enjoy what we have *now*, knowing that even the most enduring relationships fluctuate. Perhaps if we expect that life and people both are incapable of always remaining the same, we will accept a wider range of change in our relationships before feeling that change as threatening.

In *Gift from the Sea* Anne Morrow Lindbergh says,

Security in a relationship lies neither in looking back to what it was in nostalgia, nor forward to what it might be in dread or anticipation, but living in the present relationship and accepting it as it is now. For relationships, too, must be like is-

lands. One must accept them for what they are here and now, within their limits—islands, surrounded and interrupted by the sea, continually visited and abandoned by the tide.

Yet this is hard, for we all wish for permanence. Again, however, Christians have an advantage because Christians have a God who does not change. Concentrating on that reality can be calming and stabilizing. (Meditate, for instance, on Heb. 1:10-12: "Lord, in the beginning you made the earth, and the heavens are the work of your hands. They will disappear into nothingness, but you will remain forever. They will become worn out like old clothes, and some day you will fold them up and replace them. But you yourself will never change, and your years will never end.")

Equally important as our acceptance of change in our present friends is our need to be open to new friendships. Such openness means daring to expose ourselves to unfamiliar groups and individuals. This

militates against loneliness and increases our self-esteem because we feel important to others and thus important to ourselves.

The value of human relationships is not a new psychological gimmick or theory. Nowhere is its value more emphasized than in the Bible. With psychological and spiritual wisdom the Bible speaks of Christians as being one in the body of Christ. In 1 Corinthians 12 we read, "Each of us is a part of the one body of Christ." And of that body God says, "The eye can never say to the hand, 'I don't need you.' The head can't say to the feet, 'I don't need you.' . . . If one part suffers, all the parts suffer with it, and if one part is honored, all the parts are glad" (vv. 13, 21, 26). Certainly this describes the epitome of human relationships.

Just recently I saw a beautiful example of the functioning of the body of Christ in the life of a young woman who would have been very lonely without her Christian friends. A local church referred her to me because she was having personal prob-

lems in college and in her home. Very quickly the church made certain that I knew I was to bill them directly for my services so that she would feel a minimum of discomfort over the fee. A month later, when it became necessary for her to have surgery, the pastor called me and told me that I should tell the girl not to worry, the church would pay the bill. I watched this series of events with a sense of incredulity, which itself is a sad commentary on how infrequently we function in a truly Christ-like fashion.

A Unique Relationship

The problem of loneliness, however, involves not only the psychological but also very directly the spiritual. Liking oneself and relating well to other people are vital, and their importance cannot be rationalized away by those Christians who would like to spiritualize all problems and join psychological and spiritual needs as though they were one and the same. But a relationship with God is also important

in dealing with loneliness. Augustine once wrote, "Thou madest us for thyself, and our heart is restless, until it repose in thee." That Augustine is correct is supported by the fact that even in cultures where no knowledge of the gospel has penetrated there seems to have been an innate need to know God—to the extent that the people have created a god rather than remain without one.

For a relationship with God is unique from other relationships. Who else but God really knows me—the inner me, the thoughts and feelings I tell no one else, the psychological material that makes up my subconscious of which even I am not aware? The poet Robert Browning states this uniqueness when he says,

All I could never be,
All, men ignored in me,
This, I was worth to God, Whose
wheel the pitcher shaped.

For a Christian, a relationship with God should produce some feelings of self-esteem—not only because of God's love,

his redemptive work, but also because of the thought that Browning expresses. All our hidden struggles and unfulfilled aspirations are worth something to God. We credit ourselves and others for what we do in this life. God credits us as well for all that we aspire to.

Another uniqueness about our relationship with God is that he never leaves us. Psalm 139:6-12 reads,

This is too glorious, too wonderful to believe! I can *never* be lost to your Spirit! I can *never* get away from my God! If I go up to heaven, you are there; if I go down to the place of the dead, you are there. If I ride the morning winds to the farthest oceans, even there your hand will guide me, your strength will support me. If I try to hide in the darkness, the night becomes light around me. For even darkness cannot hide from God; to you the night shines as bright as day. Darkness and light are both alike to you.

Such constancy is not comparable to a human relationship. No one can be with us all the time. And even if someone could be, he would be unable to get into our skin, so to speak, to feel all that we feel and totally understand us. This is something only God can do, for as Christians we have God not only with us but in us. Colossians 2:9-10 says, "For in Christ there is all of God in a human body; *so you have everything when you have Christ*, and you are filled with God through your union with Christ."

There is no question that a relationship with God is adequate to alleviate much of man's loneliness. The real problem lies in the human side of that interaction. Even in human relationships a person must give of himself in some way or he will not receive very much. In a relationship with God the demand is even greater. After the initial commitment, when a person turns his life over to God and accepts Christ as Lord and Savior, there must be a day-by-day committal.

This committal is not merely asking God to bless our plans. It involves something far more daring. It means giving ourselves and everything that is precious to us to him, knowing that he will do what is best with us. For example, my writing is important to me and I believe that God has directed me to write. Yet there came a day when I went beyond just asking God to bless that writing: I gave it to him. I felt that God would not take it away, but I had no guarantee that he wouldn't. That is committal. I tried to express this in a poem:

When gently from my tight, clenched
hands
God took of earthly things which I
held dear,
Confused, his love I did not under-
stand;
I grasped still more, lest more
should disappear.

But yet in love he took until
To him alone I turned, for all else

seemed
Unsteady, apt to fade; reluctant, still
I gave to him the things I precious
deemed.

He took, but then he gladly gave
First of himself, his love, his joy,
and rest;
Until it seemed the things which I
had saved
Were worthless toys compared to
heaven's best.

Then, while with willing, open
hands
I held all earthly gifts for him to see
And take or give, apart from my
demands,
He gave me back the things he took
from me.

Bishop H. C. G. Moule's extended paraphrase of Ephesians 5:18 reads, "*But be filled, with a fullness habitual, normal, always supplied and always received, in the Spirit.*" The person who is daily commit-

ted to Christ and moment-by-moment drawing upon the Holy Spirit has the kind of close relationship with God which will help his feelings of aloneness, for he is truly not alone.

Again it is important to remember that while this kind of relationship with God has great potential in helping ameliorate feelings of aloneness there is still the psychological side of the problem. Both must be satisfied.

One must not underestimate even the miraculous aspect of fellowship with God. For example, during times of peculiar stress God often gives his children an unusual sense of his presence. In college I once faced a situation which brought out some of my deepest feelings of aloneness. Right before I had to face the incident I felt very profoundly a sense of God's presence; though I was physically alone, I did not feel at all alone spiritually. The feeling lasted throughout the ordeal, and I have always been grateful to God for that special manifestation of his presence.

More recently, I found myself in the emergency waiting room of a large hospital at 3:30 in the morning. My father lay a few yards away in a room where doctors were working desperately to save his fast-fading life. I was anticipating a long wait; and it was that awful, cold, dark time of the night when fears become amplified and loneliness is intense. I walked over to a book rack and picked up a copy of the New Testament. Almost mechanically, I turned to Romans 8 and read the words, "For we know that in all things God works for good with those who love him, those whom he has called according to his purpose" (v. 28, Today's English Version). Reading those words and realizing the relationship I had with the One who wrote them, I felt a calm that I could not have mustered up by myself. That, combined with some good, supportive human relationships, got me through what turned into six weeks of waiting, terminated by my father's death.

There is a further way in which an

open, genuine relationship with God helps to combat feelings of aloneness. When one is in fellowship with God, his relationships with other people improve because God begins to change him. His life becomes marked by love and other attributes that help create good relationships. A former heroin addict whom I saw for a number of months is a good example of this. When he first put down drugs, he was still a loner, isolated from others and antagonistic toward them. Then he became a Christian and rather rapidly his view of other people changed. He is still not the most gregarious person I have ever met, but he now has friends and possesses a deep concern for other people. He became a healthier individual from the hours he spent in counseling, and that health grew after he became a Christian.

Aloneness is a frightening, bleak, cold feeling. But it is a common feeling among human beings, perhaps as much or more during the age in which we live than at any other time.

Rollo May makes the following comment on loneliness in speaking about the dropping of the first atom bomb over Hiroshima:

...we sensed our grave danger—sensed, that is, that we might be the last generation—but did not know in which direction to turn. At that moment the reaction of great numbers of people was, strangely enough, a sudden, deep loneliness.

He goes on to quote Norman Cousins, from Cousins' essay *Modern Man Is Obsolete*: "All man's history is an endeavor to shatter his loneliness."

But because the Christian viewpoint directly relates to the problem of loneliness and complements the help which psychology has to offer, we must feel that the outlook is not as bleak as Cousins presents it. Rather, by facing it and working on it and allowing God to work, the problem of loneliness can be conquered.

Steps to Take

In summary, I have suggested that the prob-

lem of loneliness should be approached from two directions, the psychological and the spiritual. Here are some of the practical steps you can take:

1. Live in a way which makes you proud of yourself. Do things which create self-respect.

2. Reach out to help others who are in need.

3. Form relationships with people who make you feel worthwhile.

4. Seek professional help if your loneliness and low self-esteem seem too profound or if they don't respond to your genuine efforts to overcome them.

5. If you feel lonely in spite of spiritual help, *don't* feel guilty. It's part of being human. Christians can feel lonely for reasons other than spiritual.

6. Try to maintain a daily attitude of committal to God.

7. Through Bible study, prayer and fellowship with other Christians develop your spiritual life. Your consciousness of God will help solve your problem of loneliness.

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further reading from InterVarsity Press

WHERE DO I GO TO BUY HAPPINESS?

Elizabeth Skoglund suggests how people who work with teenagers can understand and help alleviate the personal hangups of today's young people. cloth, \$3.95

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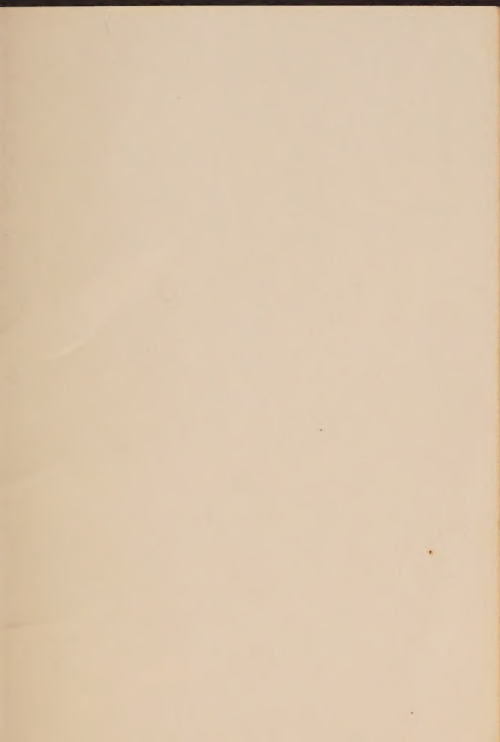
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InterVarsity Press Downers Grove, Illinois 60515

10/6

Loneliness

Societal aspects of Loneliness: Contemp. Asian Mystics
Pat Brethren Press, Elgin, Ill.

Martin
Marty

"You can kill a man in a apartment as surely as you can kill him with an axe, it only takes a little longer."

Loneliness in Child - Not childish, person - problem.
"DOVE" - Lonely boy on ship.

Loneliness - empty, hollow, inner voice, sadness,
unlovable, ache in heart, cut off, abandonment.
Isolation.

Who are we: Developing Person hood.

Past 1. Experience (History)

2. Capacities (Abilities) (Emotional Resilience)

Present 3. Meaning (Dr. Beck: The things we would die for!)

Future 4. Goals

Isolation - Physical. Focus on bodies (Hypochondria).

Emotional - Depression, anxiety, feeling of rejection.

Misunderstood (no one understands where I am.)

Suicide - 1:200 depressed people commit suicide.

Rate of suicide doubled for kids 5-14.

2nd highest cause of death.

Loss of Sense of Esteem - Value, worthwhile ness..

Language - inability to communicate in specific language.
Loss of belonging.

Primary Meaning in Job - Retirement means loss of esteem.

Less money means loss of esteem.

Attachments - Relationships - widowers have increased rate of death over single same age

Desperate separation; guilt : Loss of relationship $\hat{=}$ God.

(Doctrine of atonement can be help here.)

God has not forsaken us. - pride keeps us from seeking God.

Helplessness -

Natural perversity of inanimate objects:

Elderly, poor, women in male settings.

Need compassionate human being to listen.

Lonely - bitterness, cynicism, suspiciousness, people will not respond to them.

Passivity - taught (esp. women)

Relationships

Young, single people - Go to doctors, helpers, etc. more often.

G/C most isolated seminary.

WTC can help.

Cugsburg

Exist language can
be absorbed -

hard - Master ~~Father~~ - Mother -

Transcendent - / m. immanent

Liturgical year - | Lord -
Advent - Xmas

Suggested Inclusions - Non-generic as written

From all that dwell
God of love + God of Power
Hope of the world (in copy right)
Christ whose glory fills
the sky. ✓

Scotch-Eng. Hymn Tunes
Lutheran Hymns.
Wesley.

O Day of God, Draw Nigh (anti war - justice hymn)
Come, O Shon Traveler Unknown (copyright)
Christ from whom all blessings flow.

New Lutheran Book of Worship - Cham up language and people

Eternal Spirit of the Living Christ - Adore & Devote

